THE MARROVV OF THE ORACLES OF GOD.

OR,

Diuers Treatiſes, containing Directions about ſixe of the waighteſt things can concerne a *Chriſtian in this life.*

By N. BIFIELD late Preacher of Gods Word at *Iſleworth* in *Middleſex.*

The ſeuenth Edition.

LONDON,
Printed by *Iohn Legatt*, and are to bee ſold by *P. Stephens*, and *C. Meredith.* at the golden Lyon in *Pauls* Church-yard.
1630.

TO THE RIGHT HONOVRABLE AND most Noble Ladie, the Ladie *Lucie*, Counteſſe of *Bedford*.

MADAM,

THESE *enſuing Treatiſes, hauing receiued their birth at ſeuerall times, (being but little Ones) ſought them ſeuerall Guardians to protect them: being now all* ioyntly *to goe into the world*

together to seeke entertainment, they humbly present themselues vnto your Honour; beseeching your generall protection, and your noble admission, to doe you and your Noble Family their first ioynt-seruice, and from thence they are contented to beare their aduenture for their entertainment abroad in the world. And the rather am I emboldned thus to send them, with this Petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceiue so good hope of them, as to desire the profit of their seruice, as they should be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they haue receiued spirit and life

from the heauenly Word, and will of God: so they are meete to attend your most retired presence, and to be trusted with the charge of your greatest treasure, not doubting of your Honours noble and religious respect herein, I desire to remaine

Your Honours Chaplaine in the things of Iesus Christ, to serue you euer,

N. Bifield.

THE BEGINNING OF THE DOCTRINE OF CHRIST.

OR,

A Catalogue of ſinnes: Shewing *how a Chriſtian may finde out the* euils he muſt take notice of *in his Repentance.*

With Rules, that ſhew a courſe, how *any Chriſtian may be deliuered from* the guilt and power of all *his ſinnes.*

By N. BIFIELD late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

Lament. 3. 40.

Let vs ſearch and try our wayes, and turne againe vnto the Lord.

LONDON,

Printed by *Iohn Legatt*, and are to bee ſold by *P. Stephens*, and *C. Meredith.* at the golden Lyon in *Pauls* Church-yard.

1630.

THE

THE Contents of all the six Treatises, thou shalt finde in the first Chapter of the first Booke.

TO THE MVCH HONORED LADIES,

the Ladie ANNE CLEERE, and the Ladie ANNE FINCH, and the Ladie IONE HERICKE: *N. Bifield wiſheth all increaſe of the true grace of Chriſt, and the bleſſed fruition of the glory of God in heauen.*

Worthie Ladies,

LAmentable are the ruines, into which the natures of men are generally fallen by their ſinnes: which appeares eſpecially by the waies men take in the buſineſſe of their ſoule. The moſt men are cleane out of the way to heauen, and walke in by wayes

of their owne, which are called in Scripture, The *waies of the wicked*; The *waies of their owne hearts*; *Peruerſe waies*; *Darke and ſlipperie wayes*; *The way of iniquity*. All meeting in that *broad way that leadeth to deſtruction*, being wholly ignorant of the *way of life* and *peace*, yea, the moſt of them *ſpeake euill of the good way of God*, and perſecute it. Some there are, that are ſo farre enlightned, as not to like the common roade way of the multitude; and after ſome enquirie haue found them out *wayes that ſeeme good in their owne eyes*; and they are wonderfully well pleaſed with their courſe, but *the iſſues of theſe wayes are death* too, as well as the former. And the more is this dan-

danger increaſed vpon men, becauſe the *way of life is* but *one*, and it is a *narrow way*, and hard to find, and may be *ſought* by many, and yet *not found*. Yet this hope is left vnto forlorn men, that there is a way to heauen and happines: A *way of righteouſneſſe* and peace, a *way of mercy and truth*, a *way of wiſedome*: A way that men may *ſecurely* and ſafely walke in; a way, in which Chriſt will *guide thē*, God the Father will *keepe them*, and the holy Ghoſt *leade them* by the hand; and direct them in all the paſſages thereof. Onely it concerneth vs *to aske the way*, with all importunitie, of God, and to attend vnto the directions of the Word of God, & apply our hearts, and ſuffer

our

our selues to bee disposed aright, that our eyes may see the saluation of God. And in particular wee must looke to three things: First, that if the Lord shew vs that mercy to direct vs in the way, we must take heede that wee neglect not, or despise not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *straight steps to our feet*. And thirdly, with all feare watch our selues, that we *fal not* off with *the errors of the wicked*, from the good way of God, and so our latter end be worse then our beginning.

I haue vndertaken by the assistance of God, and the direction of this blessed word, to single out the choisest things I could finde in the

the Scriptures, concerning *the entrance* into the way of God, and those first *paths which are called Holy*. The substance of these directions I haue digested into the Treatise following: which I dedicate vnto your Ladiships, as a testimonie of my thankfulnesse, for the respect you haue shewed vnto my Ministerie, both in your constant resort vnto it in the weeke dayes, while you liued in a neighbour Parish; and in that two of you are pleased to come to liue amongst vs, and so are become a part of my charge. As also to manifest to the world my obseruance of your Ladiships, for the good report you haue amongst the godly for the grace of

Iesus

Iesus Christ, and your vnfeigned loue of the truth. Beseeching your *Acceptation*, *Perusall*, and *Patronage* of these, I take my leaue, and commend your Ladiships to the *God of Mercie* and *Truth*, who guide, comfort, deliuer, sanctifie, and preserue you all vnto the day of Iesus Christ.

6 JU 62

Your Ladiships to be commanded in Iesus Christ,

N. BIFIELD.

Febr. 12. 1619.

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THE

THE PREFACE TO THE READER,

containing the Scope of all the Sixe Treatiſes, and certaine generall things, which by way of Introduction belong *vnto them all.*

FOr thy ſake (*Chriſtian Reader*) I haue beene willing to prepare for the Preſſe, Sixe little Treatiſes: Which may informe thee of ſix things, of the greateſt conſequence, that I know can concerne thee in this life. And though I haue reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailtie and inſufficiencie

insufficiency for these things, ye
thou hast cause to awaken to th
consideration of the matter
which so neerly concerneth the
vsing the helpe of this labour, til
God affoord thee better helpe
from more able instruments. Th
matter in all of them is so neces
sary, that I know not which o
them thou mayest safely neglect

The Contents of this Treatise.

The first thing which any man
disposing himselfe for the King
dome of God, will and ought to
inquire after, is, *What he should
doe to be rid of those so many sinnes
he hath beene and is guilty of?* Rid
(I say) from the guilt and danger
of them, and from the power and
dominion of them. For the
satisfaction of thy conscience in
this most needfull question, I
haue in this first Treatise gathe-
red for thee, out of the whole
Bible, a *Catalogue* of those sinnes,
which in our repentance God
will haue with speciall notice to
be confessed and auoided. And
these

these sinnes I haue set downe, as neere as I could, in the *expresse words of the text*, that thou mightest see the Lord himselfe describing thy offences: and so mightest haue no excuse or doubt, to imagine that it was but the iudgement of some men, that made such things to bee thought to bee sinnes. By this course of surueying the whole Scriptures, I haue both found out diuers particular offences plainely *proued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things proued clearely to be sinnes, which were onely barely affirmed to bee so in other writers. I haue likewise plainely shewed thee by *expresse Scripture*, what course thou maiest distinctly take to be rid of thy sinnes: a course that cannot faile thee, being grounded on the most euident directions,

which God himselfe hath prescribed vnto thee, if thy owne slothfulnesse & procrastination, or wilfull peruersenesse hinder thee not: And I doubt not but by experience thou wilt confesse, the course is comfortable & easie, considering the great benefit and rest thou mayest bring to thy conscience thereby.

2. The contents of the second booke.

The second thing a man would desire to bee satisfied in, (that hath beene entred into the practise of Repentance) is, *How hee might come to bee infallibly assured, concerning Gods fauour, and his owne saluation*; and for answer hereunto, I haue in the second Treatise gathered out of the Scriptures, *signes* of Gods owne making, by which men may try their estate, & these *such, as* both *describe wicked men*, not yet in Christ, *and such*, as describe *godly men* that shall certainly bee saued. And withall, I haue now added directions, how by the

helpe

helpe of those signes men may settle their *assurance*, and how such as yet want those signes, may attaine them.

The third thing euery Christian ought to seeke satisfaction in, is this, *How a man that hath attained vnto the assurance of saluation when hee dies, may comfort and establish his heart against all the miseries and distresses, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole *Scriptures* those admirable *consolations* which may bee abundantly sufficient to vphold him with much ioy in the worst estate that can befall him. And this is done in the Treatise which I call the *Promises.*

3. The Contents of the third booke.

The fourth question, a carefull Christian, that hath thus found out the gaine of godlines, would aske, is this, *what he should doe in the whole course of his life to glorifie God,* who hath thus loued

4. The Contents of the fourth booke.

him, and giuen his Sonne to dye for him, and purchaſed ſuch a glorious inheritance for him. And for anſwer hereunto, I haue likewiſe out of the Scripture gathered *the rule of Life*, which will ſhew him diſtinctly, how he ſhould carrie himſelfe *towards God*, and *towards men* in all parts of his life; how hee ſhould behaue himſelfe *at home* and *abroad*, in *company*, and *out of company*, &c. and all this ſhewed him by the *expreſſe words* of the Scriptures.

5. The contents of the fift booke.

In the fifth place, if a man aske himſelfe what yet he wants that is neceſſarie for his ſtate, he may and ought to bethinke himſelfe of this queſtion; *What are thoſe neceſſarie truths, which God hath abſolutely tied him to know and beleeue, without which he cannot bee ſaued, and which are fundamentally needfull for him?* To this end I haue collected a fift Treatiſe, called the * *Principles*: which are an

* Touching this Treatiſe of the Principles, reade the

an extract out of all the Doctrine of religion: of such truths in euery part of religion, as a man is bound of necessitie to know. And this I haue not onely *proued* by Scripture, but shewed what *vses* hee may put such knowledge to, all the dayes of his life.

Aduertisement, printed at the end of the Rules of Life, pag. 640.

6 The contents of the last booke.

The sixt and last thing which ought to bee enquired after, is, how a man thus fitted to liue the life of God, may also *bee cured of the feare of death*; and to this end I haue published that Treatise of the Cure of the feare of Death, which shewes plaine and comfortable wayes, how any Christian may deliuer his heart from those feares.

Whom these Treatises concerne.

I suppose that no man that readeth this, will conceiue, that any of these is needlesse. And as I would aduise such Christians as abound with abilitie and leisure, to furnish themselues with the labours of such worthy Di-

nines, as haue written of any of those subiects: so vnto such Christians as haue not that abilitie or leysure I commend these Treatises, both for their breuity, and the distinct digesting of the things he would seek after; there being nothing of mine in these, but the labour of disposing them, the maine substance of them being Gods owne Word, and things deuised and inuented by God himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authority from the Lord, as to tell thee, that thou maiest not safely bee negligent in any of these, if thou consider the worth of them, or thy owne need.

Incouragements to the study of these things.

If thou say, that here is prescribed a hard taske, and so many things are to bee done, as may make any man afraid to meddle with directions of such variety, and number;

I answer; that in many of these Treatises the way is not made harder then is required; or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the *way* to heauen *is a narrow and straight way, and few find it.* But especially thou shouldest weigh with thy selfe the great encouragements and motiues to abide the hardship and difficulties of any godly and necessary course. Though the way to *Canaan* (with the *Israelites*) were through a solitary wildernesse, yet it should comfort thee, that it is but *a way of three dayes*, as they say, being about to get out of Egypt, God will keepe thee at worke but a little time, and therefore thou shouldst not thinke much of thy paines. And further thinke of it, that this is a course of wonderful comfort and safety: when a Christian followes

the euident directions of Gods Word in these most weighty things, he walks safely: He is in the *good way, the way of life*, the *way of peace*; he is sure to *see the salvation of God*. To follow those directions soundly, is to keepe our soules. All *Gods waies* will be *mercy and truth* to vs. God will cause vs *to heare his louing kindnesse in the morning*. Our way will be full of refreshing: Gods waies are *wayes of pleasure*, and if any man set himselfe exactly to take notice of Gods will in these things, and will be at paines to store his heart distinctly in such solid truths: it is certaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till he fill his mouth with laughter*, as it is said, *Iob* 8. 20, 21. Sure it is, that in the study of these things lyeth the way of eternity, and though thou thinke the way to be hard and narrow, yet this may somewhat ease thee;

it

it is a *plaine way*: For the *ſimple* may profit by it, as is anouched to bee true of all the courſes which God by his Word ſo expreſly required, *Pſal.*119. *Iſaiah* 26.7. & 51.16. *Prou.* 8. And beſides thou haſt many helpes; the word of God will not only ſhew thee what to dee, but it will beget in thee a ſecret power to doe it; God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmitie*: and God will *ſend his Angels to guide thee* in thy way: *Chriſt will be the Way and the Life to thee.* And thou haſt good company; for this is the *old way*, the way of all Gods ſeruants in the ſubſtance of the courſe.

Generall directions by way of preparation.

Onely before thou ſet vpon any of theſe directions, let mee giue this generall aduice, to looke to theſe few things.

Firſt, thou muſt giue ouer, and forſake vngodly company; for elſe it is in vaine to meddle with

any religious course, as these places will shew thee, Psal. 1.1, 2. Prou. 4.14, 15. & 9.6. & 23.19, 20, & 29 27. Psal. 26. 2 Cor. 6.

2 Secondly, thou must *get thee into the way of good men*, prouide for thy self (if it be possible) the fellowship and societie of godly persons, Prou. 2.20. Isai. 19.23, 24, 25. For this fellowship will take away the tediousnesse of the way, and much preserue thee against giuing ouer; and their examples will bee as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himselfe, Isaiah 16.23, 24. 2 Cor. 6. 16, 17, 18. Prou. 2.20.

3 Thirdly, thou must remember *to pray vnto God* by all meanes *to direct thee, and shew thee the way* in all these things, thou must *beg a way of God*, and beseech him to *remoue from thee all lying and deceitfull wayes*, Ezra 8.21. Psal. 119.26. Ier. 2.33.

Fourthly,

Fourthly, thou muſt, when thou comeſt to Gods directions, *lift vp thy ſoule*, and giue not way to thine owne *carnall reaſon*, and the ſluggiſhneſſe of thy owne nature, and the deceitfulneſſe of thy owne heart: but let the Lord ſee thou art willing to doe any thing thou canſt, Pſal. 143, 8. Bring a mind deſirous to *obey in all things*. By any meanes take heed, thou be not like thoſe complained of, Iſaiah 58. 2. that haue a great mind to know Gods wayes, and to read all ſorts of directions, as if they ſought righteouſneſſe in a ſpeciall manner of care, and yet do not follow any of the courſes they ſo much deſire to knew, & ſeeme to commend and like. If euer thou wouldeſt haue thy ſoule to dwell at eaſe, chooſe out for thy ſelfe thoſe wayes which God doth teach thee, Pſalme 25. 12, 13. Let the Lord know, that if hee will bee pleaſed to teach thee a fire way, thou wilt walke

4.

Note.

walke in his paths; and to that end, beforehand beseech him *to vnite thy heart to his feare*, *Psal.* 86. 11. Thou shouldest bee of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolue to keepe them, *Psal.* 119. 5,8.

CHAP. II.

Shewing what rules hee must obserue, that would be deliuered from his sinne.

The course to be rid of sinne.

HItherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound course, to lay as it were the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of al the power of all the sinnes he hath hitherto committed.

If

If he consider of the dreadfull curses which he is liable vnto in respect of all his sinnes, he ought not to thinke it much to vndergoe the hardest taske can bee enioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse and vnchangeablenesse of resolution, should hee with much desire set vpon these rules now to bee giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearely see he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before hee set vpon the practice of these rules, he must in iudgement bee throughly resolued of three things. Motiues.

First,

3 Things he must be resolued of in his iudgement.

1 First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became *a sacrifice for sinne*, he payed *a price* in his blood, sufficient to *redeeme vs*, Eph. 1.6. *He is the Lambe of God, that taketh away the sinnes of the world*, Ioh. 1.29. 1 Pet. 1.18, 19. Ephes. 1.10.

2 Secondly, that *God is well pleased* with this satisfaction made by Christ for our sins, which he declared by that voyce from heauen, Mat. 3 and 17. &c. Yea, hee hath set Christ forth in the view of all men, as the *propitiation for their sinnes*, Rom. 3.25. and hath sent vs *the word of reconciliation*, and *beseecheth vs* by the word, *to be reconciled*, 2 Cor. 5.19, 20.

3 Thirdly, that *thou* mayest attaine vnto this redemption by Christ, if thou wilt practise those things which are required of thee: and this thou mayest bee assured of, both because Christ

is

is said to take away the sinnes of *the world*, and because God offers this reconciliation in the Gospel *to euery creature*, and exempts none; and because the Apostle saith, *If any man sinne*, hee may haue *an Aduocate with the Father, euen Iesus Christ the righteous*; and besides, thou feelest the *Spirit of God knocking* at the doore of thy heart, and would come in, Iohn 1.29. Marke 16. 15. 1. Iohn 2. 1.

If we do 4 things wee are rid of the danger of all sins past.

When thou hast thus prepared thy selfe by these three resolutions, then if thou doe these foure things following, thou mayest be sure to bee clearely rid of all danger that can any way befall thee for thy sinnes past, though they were neuer so many or great.

1 Make a Catalogue of thy sins.

The first rule concernes the examination of thy selfe, and it is this: thou must take thee a Catalogue of all the sins thou canst discerne by thy selfe, and be sure thou

thou doe this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to minde all the sinnes thou canst remember by thy selfe particularly, write them downe as they come to thy mind; aske thy selfe this question: *What haue I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiuen?* Take the answer to this question, as thy sins come to thy mind, till thou canst remember no more, so as thou couldst in the sincerity of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault; and out of the liking thou hast of any sinne, doest not forbeare to set it downe.

Trouble not thy head with the thoughts of any other thing, till this be done: and thou needest not care for *order* or *phrase* in setting it downe, but doe it in such words

words as thou hast to vtter it in, and be sure to spare none of thy *speciall knowne sinnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing hee should forgiue them.* When thou hast in this manner taken a particular notice of thy sinnes, then looke vpon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue will be like a *Looking glasse* from all parts of Gods Law, to shew thee thy offences. And so thou mayest obserue what faults thou couldst not find or remember by thy priuate examination; and withall see in what phrase or order to digest thy sins. Let not thy thoughts trouble thee, but chearefully endure this tryall of thy selfe; and take heed thou do it not cursorily, but take time enough, and so thou maiest, if thou wilt onely take one of the Chapters, or two of them, as they lie

lie in the *Catalogue*, and no more in a day, till thou come to the end of the *Catalogue:* neither needst thou to trouble thy selfe about such sinnes as thou doest not clearely see that thou art guilty of, but take onely such as thou art most sure thou hast offended in. It is enough in the practise of Repentance, to take particular notice of knowne and apparent euils: a generall acknowledgement will serue for the rest.

How our sins are innumerable.

If thou thinke thy sinnes bee innumerable, and so cannot be gathered into a Catalogue, vnderstand, that the *acts of sinne* are innumerable, but *not the kindes of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many sinnes as there bee lines in the Scripture, yet they might bee numbred; and therefore that speech of *Dauid*, that his sins were innumerable, must be vnderstood of the acts of sinne; for he might in one sinne be

be guiltie of innumerable acts: as if it were a sinne in thought, it might be committed oftner then can be *by vs* numbred. But in repentance, it is enough to humble our selues for the seuerall *kindes* of sinnes wee haue beene guiltie of, which will not bee so many, but they may be easily numbred. The seuerall acts of the same sin serue but as a generall aggrauation of the offence. Onely in this examination look to two things: The one, that thou beseech God by prayer, to shew thee the sins are most displeasing vnto him. The other is, that thou take heed thou leaue not out any speciall knowne sins; because else those sinnes so spared, may buffet thee a long time after thou hast finished this course: and besides, they may get head and preuaile against thee in practice, if by this course they bee not brought vnder.

Look to 2 things.

Now that thou oughtest thus se-

The proof

seriously to examine and call to minde thy sinnes, and that this is one of the things God requireth of thee to bee distinctly done, these places of Scripture do euidently proue, and withall shew, that God doth take euen this beginning of thy repentance well, *Lament.* 3.40. *Psal.* 4.4. *Ezec.* 16. 43,61. & 20.43. & 36.31. *Ier.* 8. 6. 1 *Cor.* 11.28. *Gal.* 7.3,4. *Iob* 11.13. While thou art doing this, thou shalt do well to doe no other exercise of Religion at that time, but onely to attend this.

2 Secondly, thou must confesse thy sinnes particularly in the best words thou canst.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this dutie, set some time apart, and present thy selfe before the *Lord*: and if thy memory will not carrie all the particulars of thy offences, take with thee the written enditement, and as *Hezechiah* did with his letter, spread thy Ca-

Note.

Catalogue before the *Lord*, and then *take vnto thee words* in the beſt manner thou canſt, to *iudge thy ſelfe* for thoſe offences. Let the Lord know, that it is thy hearts deſire to *pleade guiltie* to each of thoſe ſins, and in ſpeciall, vrge againſt thy ſelfe thoſe ſinnes wherein thou haſt more eſpecially offended. Be not ouer-carefull for words; the Lord requireth thee but to doe it in the beſt words thou canſt; onely let thy words bee the true voice of thy heart, and thou maieſt bee ſure the Lord vnderſtandeth the meaning of thy heart. Let no obiection driue thee off from the practice hereof, but doe it ſo, as thine owne conſcience may witneſſe with thee, that thou haſt done it in the beſt manner thou canſt. Now that it is a dutie neceſſarily required, theſe Scriptures plainly ſhew, *Hoſ.* 14.2,3,4. *Pro.* 28.13. *Leuit.* 16.21. & 26.40,51. *Iob* 33.27,28. *Pſal.* 32.5. *Ier.*

The proofes.

*Ier.*3.12,13. *Mat.* 3.6. *Act.*19. 18. *Dan.*9. *Neh.*9.2. *Rom.*10.10. 1 *Cor.*11.1. *Ioh.*1.8,9. This is the second dutie.

3. Thirdly thou must seek godly sorrow & not giue ouer, till thou feele thy heart melt within thee.

The third thing thou must labour for distinctly, is to conceiue true *mourning* and *sorrow* for these sinnes thus confessed. This is that *sacrifice* is so well pleasing to God, and this is euery where in Scripture expressly required, and the promises fastened (diuers of them) vpon this condition, as these places manifestly shew, *Mat.*5.4. *Iam.*4.9. *Ioel.*2.12,13. *Zach.*12.12. *Isai.*1.16. *Psal.*31.9,10. *Isai.*61.1,2,3. *Ier.*50.4. *Ier.* 31.18,19. Now that thou mayest attaine vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least once euery day for this businesse; and when thou doest stand before the Lord with thy former mournefull inditement, & while thou striuest to iudge thy selfe,

How it may bee attained.

and

and to keepe an assise vpon thy owne soule, begge of God to giue thee that *soft heart he promised*, Ezech. 36. 26. begge it (I say) of God, but let thy prayers bee without limitation for the time. If the Lord heare thee not the first time, yet pray for it the next time againe, and so the third day, and so still, till the Lord doe heare thee, and make thee feele thy heart to melt, and (if it may bee) teares to trickle downe thy cheekes before the Lord; yea, put on this resolution, that thou wilt neuer stand before the Lord for any request while this course lasts, but thou wilt remember this Petition, to beseech him to giue thee secret sorrow and sensible for thy sinnes. It may bee, the Lord will heare thee *at the first*, or in the beginning, while thou art *preparing thy selfe to speake vnto him*, or while thou calleſt vpon him at the first or second time; but yet if he doe not, per-

perſiſt thou, thy ſute is iuſt; and *importunity* will ouercome the *Lord*: *and this very deſire to ſorrow being reſolute, is a degree of true godly ſorrow.* But yet that thou maieſt be ſure of it, giue not ouer, till the *Lord* heare the letter of thy deſire, if it may be. And withall ſtriue againſt the perplexities of *an vnquiet heart*; feare not, but that time of the day which thou ſetſt apart for religious duties, bee as earneſt as thou canſt, and when that is done, goe chearfully about the works of thy calling. Hang not downe thy head like a bulruſh, as if thou muſt do nothing elſe but ſigh and bemoane thy ſelfe, and ſhew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vſe of this Catalogue is not for euer, nor do I require this ſpeciall mourning all the dayes of thy life,

life, but in this case of first repentance, by which the body of sinne may be remoued. Therefore thou oughtest so long to vse the Catalogue of thy confessions of sins, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

4. Fourthly, thou must then lay hold vpon the promises distinctly.

The fourth rule concernes *the application of the Promises*, especially the Promises of two sorts. First, such as shew that God hath giuen *Iesus Christ to make satisfaction* for the sinnes of men: and then in speciall, such promises as shew, that through the merit of Christ, hee that hath thus confessed and felt sorrow for his sin, shall be receiued to fauour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their sinnes with sorrow and mourning, and in them thou

2 Sorts of promises.

How this may bee done.

ſhalt ſee moſt plainly vnto how much riches and treaſure this entrance vnto godlineſſe hath brought thee. For the condition of the Promiſes being already formed in thee by this grace of God, thou maiſt ſafely aſſure thy ſoule of ſo much fauour from God *in particular*, as is *expreſſly contained in thoſe promiſes*. Marke it, thou as yet dar'ſt not claime all the prerogatiues or good things contained in any Promiſe in Scripture, yet thou maiſt ſafely lay vp as treaſure, ſo much as the Promiſes that concerne confeſſion and godly ſorrow doe aſſure and eſtate vpon thee, and ſo thou ſhalt finde that thou haſt right *in Chriſt* already for great and rich fauours, and maiſt ſhew Gods expreſſe Word to warrant thy claime; as for example, God hath aſſured thee;

Note.

I. A taſte of the particular happineſſe of ſuch as haue gone thus farre.

Firſt, that thou ſhalt not be damned, thou maiſt reſt vpon it, the ſe be plaine Scriptures, 1 *Cor.*

11.31,32. *Iob* 13.18,19.

Secondly, that God will haue mercy vpon thee, and loue thee freely, and take away his anger from thee, *Prou.* 28.13. *Ioel* 2. 12,13. *Hos.* 14.3,4. *Ierem.* 31. 18,19,20. 2.

Thirdly, that all thy sinnes are forgiuen thee, 1 *Ioh* 1.7,9. *Zach.* 12.10. and so forward to the 2. verse of the 13. Chapter. 3.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt finde his presence in his word, *Isaiah.* 57.15,16,17, 18. 4.

Fiftly, that God will now henceforth heale the nature of thy sinfulnesse, *Hos.* 14.3,4. 5.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least study them soundly to vnderstand them. And

for thy case I haue set downe the chiefe places of Scripture as they lye in order.

Leuit. 26.41,42,44.
2 *Kings* 22.19,20.
Iob 33.27,28.
Psal. 32.5. and 51.17.
Prou. 28.13.
Isaiah 57.15,16,17,18. and 61.1,2,3.
Ierem. 31.18,19,20.
Zach. 12.10. and so forward to the second verse of Chap. 13.
Hos. 14. 3,4,5,6.
Math. 5.6.
1 *Cor.* 11.31,32.
Iam. 4.9,10.

How these promises are to bee vsed.

Now when thou hast written out these Promises, and dost vnderstand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God, for Iesus Christs sake, to incline thy heart to beleeue these promises of Grace; and to this

this end pray vnto God from time to time, till the Lord bee pleaſed to lett thee feele life in the Promiſes, or a cleare perſwaſion; and withall, beſeech GOD by the Spirit of Promiſe from heauen, to ſeale vp thy intereſt herein; and if thou feele the ioyes of the holy Ghoſt fall vpon thee in any of theſe promiſes, O happy man that euer thou waſt borne to ſuch a rich eſtate. I ſay the ſame of this ſenſible life in the promiſes, that I did before of godly ſorrow: It may bee, the Lord will heare thee at the firſt; if not, perſiſt thou to begge this grace till thou obtaineſt it. Thou ſeeſt, forgiueneſſe of all thy ſins, which thou haſt confeſſed is promiſed thee, vrge the Lord with moſt humble deprecation to heare thee for the pardon and forgiueneſſe of them, for the mediation ſake of Ieſus Chriſt and his merits, that ſits at his right hand, to make requeſt for poore

sinners that seeke mercy. Now when thou hast felt the Promises to bee any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterwards doe, the Treatises following wil shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, hauing done these things, but that I doubt whether my confession or sorrow bee right, or no. For I finde, that wicked men in Scripture haue confessed their sinnes, and mourned too.

How wee may know whether our confession bee right 1.

Answ. Thou maist euidently try thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a *free-*

will

will-offering.

Secondly, *Cain* and *Iudas* confessed sin, but it was *not all sorts of sinne*, but onely the capitall crimes knowne by them, by which they had shamed and vndone themselues. 2.

Thirdly, the sorrowes of wicked men were *more for the punishment, then for the sinne*; nor did they sorrow for *all sorts of sinnes*, but for the sinnes before described. 3.

Fourthly, their confession and sorrowes were *not ioyned with an vnfained desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as *heartily desire that he might neuer commit sinne, as heartily* (I say) *desire it, as he would that God should neuer impute it.* When a man can say before the Lord, that there is no sinne, but hee doth as vnfainedly desire God to giue him strength to leaue it and forsake it, as hee doth desire 4. Note this well. 

that God ſhould forgiue him, and not plague him for it: I ſay this is ſuch a ſigne, as was neuer found in a wicked man in any age of the world.

5. Fifthly, the confeſſion and ſorrowes of the wicked were not ioyned with any perſwaſion of Gods goodneſſe, or any conſtant deſire to finde mercy with God in *Ieſus Chriſt*.

Thus haue I ſhewed thee the directions, which concerne this firſt and moſt weighty buſineſſe that can concerne thee.

This direction concernes three ſorts of men

There are three ſorts of men whom this direction concernes. Firſt, ſuch as neuer repented. Secondly, ſuch as though they haue repented, yet haue not the comfort and aſſurance of their repentance, who by following theſe directions, may make all out of doubt. Thirdly, ſuch as after calling fall into groſſe ſins: Theſe haue need to recouer themſelues by the helpe of theſe directions.

The

The Catalogue following may serue for other vses, besides this of a mans practice in his repentance at his first conuersion, or after apostacie: For

Other vses of the Catalogue.

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what euill to auoyde, which hitherto he hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall survey of their sinnes, in discharge of that *examination* which the Apostle mentioneth, 1 *Cor.* 11. For howsoeuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leasure and fitnesse, it is profitable for their more abundant satisfaction.

The misery of such as will not be aduised to take a sound course about their sinnes.

To conclude, if any man that reades these presents, and is guiltie to himselfe, that hee hath hitherto taken no sound course a-

bout his ſinnes, and yet will not bee perſwaded to practiſe theſe directions: let him conſider, that ſo long as his ſinnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the ſins he euer committed, ſtill cleaues vnto him; ſo as he may iuſtly with the Leper cry, *Vncleane, vncleane:* yea all his ſinnes are written, *as it were with a pen of iron* in Gods booke of remembrance, and that hee is a meere *ſtranger from all Gods promiſes*; and liues *without God*, and *without Chriſt in the world*, and that all he doth, euen his *beſt workes, are abominable* to God, and that *ſeas of wrath* hang ouer his head, and vnſpeakable *woe will bee to him in the appearing of Ieſus Chriſt*, if he preuent it not by ſound and ſpeedie repentance.

CHAP.

CHAP. III.

The diuiſion of Sinnes, and the Catalogue of ſinnes againſt the whole Law.

ALl the ſinnes mentioned and condemned in the Bible, may be caſt into foure ranks. For they are,

Either *ſinnes againſt the whole Law*, that is, ſuch as may be committed againſt any of the Commandements. 1.

Or *ſins againſt the firſt Table* of the Law. 2.

Or *ſins againſt the ſecond Table* of the Law. 3.

Or *ſinnes againſt the Goſpell.* 4.

The firſt ſort of ſinnes, are ſins againſt the whole Law, and thus hee ſinneth that is conceiued in ſinne, *Pſal.* 51.5. The firſt ſort of ſin. Originall ſinne.

That allowes not the good he doth, *Rom.* 7.15.

That doth the euill hee hates, verſe 15.19.

That

That hath not goodneſſe dwelling in him, *ver.* 18.

That doth not the good hee would, *ver.* 19.

That hath euill preſent when he would doe good, *ver.* 21.

That hath a law in his members, rebelling againſt the law of his minde, *ver.* 23.

Ignorance. That hath not knowledge to do good, *Ier.* 4. 22. *Hoſea* 4. 6. *Iſaiah* 1. 3.

This is aggrauated,

1. If thou refuſe knowledge, and wilt not vnderſtand, *Iob.* 21. 14. *Pſal.* 36. 4.

2. If thou walke not in the light, whilſt thou haſt the light, *Iohn* 12. 36.

3. If thou hate him that inſtructeth thee, *Amos* 5. 10.

4. If thou detaine the truth for the loue thou beareſt to wickedneſſe, *Rom.* 1. 18.

5. That will not vnderſtand, though the foundations of the earth be moued, *Pſal.* 82. 5.

That

That hath preſent occaſion to doe good, and yet puts it off, though but till the morrow, *Pro.* 3.28. Procraſtination.

That ſeeketh his owne glory, *Prou.*25.27. Vainglory.

That boaſteth of a falſe gift, *Prou.*25.14.

That praiſeth himſelfe, *Prou.* 27.2.

That is pure in his owne eyes, being not waſhed from his filthineſſe, *Prou.*30.12.

That cauſeth others to goe aſtray, eſpecially the righteous, *Prou.*28.10.

That cals euill good, or good euill; or puts light for darkneſſe, or darkeneſſe for light; or that puts bitter for ſweete, or ſweete for bitter, *Iſaiah.*5.20.

That changeth the ordinances, or addeth to Gods Word, or diminiſheth ought from it, *Iſa.* 24.5. *Deut.*4.2. *Prou.* 30.6.

That protects or defends others in ſinne, *Ier.*44.15.

That

Security. That sits still, and is at rest in sinne, *Zach.* 1. 11. And considers not that God remembers his wickednesse, *Hosea* 7. 2. and is without feare of Gods iudgements, *Prou.* 28. 14. 1 *Thess.* 5. 3.

Incorrigiblenesse. That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, *Ier.* 5. 23. *Ezech.* 7. 10. *Heb.* 3. 15, 16.

Carnall feares. That feares reproach for well-doing, *Isaiah* 51. 7. or feares the displeasure of God for breaking mans traditions, *Math.* 15. 2, 9. or in things indifferent, makes conscience of sinne, where there is no sinne, *Rom.* 14.

Hypocrisie That doth his worke to bee seene of men, *Math.* 6. and 23.

That hath the forme of godlinesse, but denyeth the power of it, 2 *Tim.* 3. 5.

Selfe-loue. That is a louer of himselfe, 2. *Tim.* 3. 2.

Luke-warmnesse That is neither hote nor cold, *Rev.* 3. 15.

That

That doth not good with a ioyfull heart, *Deut.*28.47. Vnchearefulneſſe.

That eſteemes the way of the multitude, *Exod.*23.2.

That is not circumſpect, but fooliſh and raſh, and ruſheth vpon things without knowledge or counſell, or conſideration of opportunities, circumſtances, meanes or end, *Epheſ.*5.15. *Prou.* 15.22. *Ier.* 8.6. Inconſideration.

That is childiſh or vnconſtant, *Epheſ.*4.14. as he is, Inconſtancy.

1. That is carried about with euery winde of doctrine.

2. That hath a diuided heart, *Hoſ.*10.2.

3. That is mutable in his affection to godlineſſe, *Gal.*4.

4. That falleth away from the truth, or goeth backe, *Ier.*15.6. *Hoſ.*6.4. *Iſai.*1.4.

Hitherto of the ſinnes againſt the whole Law.

CHAP.

CHAP. II.

The diuision of the sinnes against the first Table: and the sorts of sinnes against Gods nature.

THe sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.

2. Some against the meanes of his worship.

3. Some against the manner of his worship.

4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more vnusuall and personall.

2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians,

Christians, except it be in such persons onely, as are most monstrously vile, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say hee is God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold after conuiction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie,

1. Naturall Atheisme.

1. That

1. That customarily spends his time without God in the world, *Ephes.* 2. 12.

2. That conceiues Atheisticall thoughts; and of such thoughts he is guilty,

That with inward reasonings, whether there be a GOD, to which his heart inclineth, *Psal.* 14. 1.

That saith or thinketh, God will neither doe good nor euill, or that he neither seeth or regardeth, *Isai.* 29. 15, 16. *Zeph.* 1. 12. *Ezech.* 9. 9. *Iob* 22. 13.

That saith or thinketh, there is no profit in seruing the Almightie, *Iob* 21. 14. & 22. 17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2 *Kings* 7. 2.

That hath inward boylings about such things as God sheweth not reason of, *Iob* 33. 13.

That conceiueth rebellious thoughts about the decrees or prouidence of God, *Rom.* 9.

Thus

Thus of naturall *Atheiſme.*

The ſecond ſin is *Epicuriſme*, which is ſhewed, 2. Epicuriſme

By fulneſſe of bread and idleneſſe, *Ezech.* 16.49. *Phil.* 3.19.

By liuing in pleaſure, *Eccl.* 11.9. *Iames* 5.5.

By vanitie and ſtrangeneſſe of apparell, *Iſai.* 3. *Zep.* 1.8.

The third ſinne, is the defect of thoſe graces, by which wee ſhould cleaue vnto God; and that alſo when we want that life of them ſhould be in vs; ſuch are the defects of the warmth of the knowledge, loue and feare of God, and of our ioying and truſting in God, *Pſal.* 36.1. *Zeph.* 3.1. *Prou.* 30.1, 2. *Rom.* 7. Theſe defects are the worſe, by reaſon of our impotency and extreme indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggrauation of any of theſe defects, that men doe not *ſtirre vp themſelues to take hold of God*, Iai. 64.7. 3. Defects.

Fourthly,

4. Misplacing of our affections.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, *Ier.* 17. 5. *Isai.* 51. 7. 1 *Ioh.* 2. 15. *Math.* 6.

5. 4. Sorts of pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, *Isaiah* 10. 12. and 16. 6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulnesse in a broken estate, *Psal.* 30. 6. *Isai.* 9. 10. *Obad.* 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, & glorying in friends, money, meanes, houses, riches, beauty, or the like, 1 *Iohn* 2. 17. 2 *Kings* 20. 3. with 2 *Chron.* 32. 25.

3. The pride of gifts, expresst,

By

By great thoughts of our selues, being wise in our selues, *Rom.* 12.16.

By fretting with enuy at the gifts and respects of others, *Num.* 12.2,8,9.

By being ouer-confident of our owne innocency, *Iob* 34.5,6.

By desire to prie into the secret things of God, being not content with things reuealed, *Deut.* 29.vlt. *Rom.* 12.3.

4. Pride in sinning, and so he is guilty,

That dares commit great euils against his knowledge.

That seemes wise in maintaining sinne, *Prou.* 3.7. *Psal.* 52.7.

That hardens his heart against repentance, 1. *Sam.* 15.22,23. *Numb.* 15.30,31. *Ierem.* 16.12. *Iob* 34.37.

That sinnes with affectation, that glories in it, as he that takes a pride in drunkennesse, *Isai.* 28.1,3.

That

That frets because he is cro in sinne, *Prou.* 19.3. And thus o Pride.

6. How many waies men sin against Gods mercy.

The sixt sinne is the neglect o Gods mercy: and this is the mor grieuous offence, because merc is the most eminent attribute o God. For the sinnes of this kind worlds of men are damned i hell, *Iohn* 3.19.

And against Gods mercy he offends,

That askes wherein God hath loued him, *Mal.* 1.2.

That abuseth Gods blessings, *Hos.* 10.1. & 11.3,4.

That obserues not the mercy of God in his prouidence, *Hose* 2.8.

That in aduersitie saith, God cares not for him, or hath passed ouer his iudgements, or hath forsaken him, *Isaiah.* 40.28. and 49. 14.

That enquireth not after God, *Zeph.* 1.6.

That beleeues not Gods promises,

miſes, through neglect or deſpaire.

That bleſſeth his heart againſt Gods threatnings, *Deut.* 29.19.

That forſakes his owne mercy, by truſting to lying vanities, *Ionah* 2.8.

That ſcoffes at the ſignes of Gods mercy, *Iſai.* 7.12, 13.

That ſacrificeth to his owne net, aſcribing the praiſe to himſelfe, *Hab.* 1.16.

That ſeekes not to God in his diſtreſſe, 2 *Chron.* 16.12.

That ſayes God cannot deliuer, 2 *Kings* 6.33. and 7.2.

That anſwers not when God calls, *Iſai.* 50.2.

That limits God, *Pſal.* 78.41.

That hath a ſpirit of bitterneſſe through diſcontent, *Hoſea* 12.14.

That diſhonours God by his euill life, *Rom.* 2.24.

Thus of the ſins againſt Gods mercie.

The ſeuenth ſinne is reſorting 7.

to

to witches, *Isai.* 8.19,20. *Leuit.* 20.6. *Deut.* 18.11.

8. Eightly, hee offends, that disregards Gods workes, *Isaiah* 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, *Isai.* 29.13. And so he doth,

That oppoſeth the truth and obiects against it.

That performes not what hee promiſed in his ſickneſſe, or aduerſity, or at the Sacraments.

That falleth away from the truth.

10. Offences against the feare of God. Tenthly, that feares not God, or not in a right manner: and so he ſinneth,

That feares God onely for reward, *Iob* 1.9.

That feareth God onely becauſe of puniſhment, *Hoſ.* 3.5.

That is not afraid of Gods preſence, or threatnings, *Pſal.* 36. 1, 2. *Iſaiah* 66. 1. *Ierem.* 6. 10.

That

That comforts not men in misery, *Iob* 6.14.

That meddles with changers, or the seditious, *Prou.* 24.21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, *Prou.* 3.7.

That sins, becauſe God doth forbeare to puniſh, *Eccleſ.* 8.13. *Pſal.* 50.19,21.

That feares the ſignes of Heauen, *Ierem.* 10.2.

That finds an hardneſſe of heart againſt Gods feare, *Iſaiah* 63.17.

Thus of the ſinnes againſt the feare of God.

Eleuenthly, That truſts not in God, and ſo he offends. II. Offences againſt the truſt in God.

That asketh not counſell of God, *Iſaiah* 31.1. and 30.1,2. but vſeth carnall helpes.

That ſaith, there is no hope, *Ierem.* 3.23.

That truſts in man, and makes fleſh his arme, *Ierem.* 17.5.

That puts his confidence in his

wealth, *Prou.* 10.15. *Iob* 31.24.

That leanes to his owne vnderstanding, *Prou.* 3.5.

That drawes not neere vnto God in aduersitie, *Zeph.* 3.2.

That impatiently desireth death, *Iob* 7.15.

Thus of the sinnes against trust in God.

12 Twelfthly, That neglects communion with the godly: he hath not God for his God, that is, not ioyned to Gods people: and this is aggrauated against him,

That in contempt of godlinesse goeth in the company of the wicked, *Iob* 34.8,9.

That reprocheth Gods people *Psal.* 74.10,18. *Esay* 57.3,4.

That accounts the godly as signes and wonders, *Esay* 8.18.

That reioyces in their disgraces, *Ezechiel* 25.6.

That forsakes their fellowship, either through careleſnesse and apostacy, *Heb.* 10.25. or through schisme, *Esay* 65.2,5.

That

That for malice perſecutes them, or caſts them out of the Church, *Eſay* 66.5.

And thus of the ſinnes againſt the nature of God.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe ſins againſt the meanes of Gods worſhip follow, and theſe are of three ſorts.

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll worſhipping.

For the firſt, he offends in generall,

That worſhips not God, *Zac.* 14.17. 1. Not worſhipping.

That calls not vpon the Name of the Lord, *Pſ.* 14.4. *Eſay* 64.7.

That comes not to the Church 2. *Chron.* 29.6,7.

That prayes not in his family, *Ier.*10.25.

That receiueth not the Preachers of the Gospel, *Matthew* 10.14.

The aggrauations.

The aggrauations are, when a man is so far from worshipping aright,

That hee offers the blind and the lame for the maintenance of Gods seruice, *Mal.*1.8,14.

That he deuoures things sanctified, that should be employed for the furtherance of Gods seruice, *Prou.*20.25.

That forbids Gods faithfull Ministers to preach in the Name of Christ, *Acts.*4.17.1.*Thes.*2.16

That dissuades men from Gods worship, vpon pretence that it is either polluted, *Mal.*1.7,12,13. or vaine, *Mal.*3.14.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, *Math.*11.16.

Thus of sinnes of irreligious-

nesse,

neſſe, or not worſhipping.

Will-worſhip followes, and ſo he offends,

2 Will worſhip.

1. That deuiſeth any thing of himſelfe, to the intent to ſerue God by it, *Numb.* 15.38,39.

2. That ſerues God for cuſtome, or after the old manner, making the example of Fathers, or forefathers the rule of his ſeruice, 2 *Kings* 17.34. *Ier.* 9.13,14 *Amos* 2.4. 1. Pet. 1.18.

3. That feares God after the precepts of men, *Eſay* 29.13.

4. That being not a Miniſter, doth the worke of a Miniſter, vpon pretence of neceſſity or deuotion, 2 *Chron.* 26. 16.

5. That vrgeth the leſſer things of the Law, and neglects the greater, *Math.* 23. 23.

The aggrauations are,

The aggrauations.

To vrge menstraditions with opinion of neceſſity, and with neglect of Gods Law, *Matthew* 15.2,3,9.

To deſire to bee taught vaine

things, *Esay* 30.9,10,11.

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, 2 *Kings* 17.34. *Deut.* 12. 3,4,13. *Ezech.* 11.12.

3. Idoll worshipping.

Idoll worshipping followes, and so men offend, either first inwardly, or second outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence. If he direct his worship to that likenes, Comman. 2. *Acts* 17.16. 1 *John* 2.23.

Outwardly he offends,

That makes an Image to resemble God by it, *Deut.* 4.12,15. *Esay* 40.18.

That vseth any gesture of loue and reuerence vnto such Images, by whomsoeuer made, *Hos.* 13.2

That mentions the names of Idols, either by way of swearing or apologie, *Exodus* 23.13.

That is present at the Idolatrous

trous feasts, and therefore hee much more offends that is present at the seruice of the idoll, 1 *Cor.* 10. 21,22. *Exod.* 34.15. *Psal.*106.28.

That worshippeth the Image or God in the Image, Comm.2. *Exod.*32. *Iudg.*17.3.

Thus of the sinnes against the meanes of Gods worship.

CHAP. VI.

Shewing how many wayes men sin against the holy manner of Gods worship.

THe sins against the manner of Gods worship follow.

And because it were tedious to reckon vp the seuerall sinnes against each part of Gods worship, because in diuers things the same offences may bee committed against any one of the parts of Gods seruice: Therefore I

will briefely touch the generall wayes of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinary.

Sins in any part of Gods worship.

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not in deed, *Esay* 29.13.

Without repentance: to bring the loue of any sinne to any part of his seruice, *Esay* 1.15.

Without delight and willingnesse, *Ioshua* 24.15.

Without constancie: to serue him but by fits, *Hosea* 6.4.

Without consideration or reuerence, *Eccl.* 5.1,2.

Thus in generall.

In particular.

1. Sinnes in hearing.

1. He offends in hearing the VVord.

That is vnteachable, *Esay* 28.9,10,11.

That hath idols in his heart through

through lust, or malice, or couetousnesse, *Ezechiel* 14.7. *Iames* 1.21.

That heares without attention, and comes for custome sake. *Eccl.* 5.1. *Ezech.* 33.31,32.

That is not a doer of the word, *Matthew* 7.26.

2. He offends in Prayer,

2. Sinnes in Prayer.

That praies not at all times, or with perseuerance in prayer, *Iob* 27.10. *Luke* 18.1.

That prayes without vnderstanding, or power of the Spirit 1 *Cor.* 14.15.

That delights not in the Almighty, *Iob* 22.26.

That regards wickednesse in his heart, *Psalme* 66.18. *Pro.* 21.27. *Esay* 1.15, 16.

That doubts and wauers, or is discontented vpon false surmises that God heareth him not, *Iames* 1.5,6. *Mal.* 2.13.

3. He offends in the Sacrament of the Lords Supper,

3. Sins about the Sacraments of the Lords Supper.

That discernes not the Lords

Body, 1 *Cor.*11.29.

That examines not himselfe before hee eates of that Bread, and drinkes of that Cup, refusing to iudge himselfe for known offences, 1 *Cor.*11.28.

That beleeues not the operation of God, *Col.*2.12.

That reconciles not himselfe to such as hee hath offended by trespassing against them, *Mat.*5.

That despiseth the Church and people of God, 1 *Cor.*11.22.

4. About swearing.

4 He offends in swearing,

That sweares by that which is no God, *Ier.* 5.

That sweares in common talke and feares not an oath, *Ier.*23.10. *Math.*5.34. *Eccl.*9.2.

That sweares falsly, *Zach.*5.4.

That loues false oathes, *Zach.* 8.17.

CHAP. VII.

Which ſhewes how men offend in breaking the Sabbath.

HItherto of the ſins againſt the meanes and manner of Gods, worſhip, the time of Gods worſhip followes, which is principally the Sabbath.

Now ſinnes againſt the Sabbath are either more ſecretly, or more openly.

More ſecretly he offends,

More ſecret offences againſt the Sabbath.

That remembers not the Sabbath day before it come, to vnloade his heart of worldly cares and buſineſſe, Comm. 4.

That longs to haue the Sabbath ouer-paſt, *Amos* 8.5.

That ſpends the day in idlenes.

That flouriſheth not according to the bleſſings of God, in reſpect of the meanes on the Sabbath day, *Pſal.* 92. the title, with *verſe* 13, 14.

That

That honours not the Sabbath with delight to doe Gods worke on that day, *Esay* 58.13.

That is vnwilling to be informed concerning the authoritie and seruice of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, *Ezechiel* 22.26.

The open breaches.

More openly he offends,

That omits publike or priuate duties, or comes in too late, or goes out too soone, *Ezech.* 46.10. *Psal.*92. the title with *vers.* 2. *Leuit.*23.3.

That doth any manner of worke on that day, *Exod.*20.10, 11. and 31.15.

And thus he offends,

That sels wares, *Neh.*10.31. and 13.15,20.

That carries burthens, *Neh.* 13.15,19. *Ier.*17.21.

That trauels abroad, *Exodus* 16.29.

Yea, he offends,

That works in harueſt on that day,

day, *Exod.* 34.22. *Neh.* 14.15.

That workes, vpon pretence it is a light worke, *Exod.* 16.27, 28. and 35.2,3. *Numb.* 15.32. *Matth.* 12.1,&c. Note.

That employes his cattell or ſeruants, though he worke not himſelfe, *Exod.* 23.12.

That finds his pleaſures, that is, that vſeth recreations, *Eſay* 58.13.

That ſpeakes his own words, *Eſay* 58.13.

That hauing power, reformes not the abuſes of others againſt the Sabbath, *Nehem.* 13. *Ier.* 17.

The aggrauation is, to doe any of theſe things preſumptuouſly.

CHAP.

Chap. VIII.

The diuision of the sins against the second Table; and how men offend in the Familie, Church, or Common-wealth.

Hitherto of sinnes against God.

The sinnes against man are to be considered, either more specially, or more generally.

More specially we offend against others, in respect of that relation wherein we stand as superiours, or inferiours to them; and so men offend,

The sins

1. In the Family.
2. In the Common-wealth.
3. In the Church.

In the Familie,

1. Of wiues.

1. The wife offends,

That is not subiect to her husband, or not in euery thing, *Eph.*5.22,24. *Col.*3.18.

That is wastfull, *Prou.*14.1.

That

That is froward, *Prou.* 21. 9, 19.

That is idle, *Prou.* 31. 13.

2. The husband offends, 2. Of husbands.

That loues not his wife, *Eph.* 5. 25.

That dwels not with her as a man of knowledge, 1 *Pet.* 3. 7.

3. The childe offends, 3. Of children.

That disobeyes his parents, *Rom.* 1. 30. *Tit.* 1. 6. *Eph.* 6. 1.

That vseth any vnreuerent behauiour, or any way sets light by them, Commandement 5. *Ezeck.* 22. 7.

That receiueth not rebuke or correction with submission and reuerence, *Prou.* 13. 1. *Hebr.* 12. 9.

That relieues not his parents in their wants, *Math.* 15. 6.

The aggrauations are, The aggrauations.

To despise their instructions, *Prou.* 15. 5.

To discouer their infirmities, *Gen.* 9. 22.

To despise their infirmities, either

ther for deformity or infirmity, *Prou.*23. 22.

To shame them, or grieue them, *Prou.*28.7.and 27.11.and 10.1.

To mocke them, *Prou.*30.17.

To curse them, *Prou.* 20.20. and 30.11. *Exod.*21.17.

To smite them, *Exod.*21.15.

To waste their estates, or chase them away from him, *Prou.*19. 29.

4. Of Parents

4. The parents offend,

In generall, that bring not vp their children in nurture and instruction of the Lord, *Ephe.*6.4.

In particular,

That restraine not sin in them, 1 *Samuel* 3.13.

That correct them not, but leaue them to themselues, *Prou.* 22.15. and 23.13. and 29.15.

That prouoke them to wrath by immoderate correction, or rebuke, or intemperate speeches, *Ephes.* 6.4.

That prouide not for them in their

their callings, or outward estates, or marriage, 1 *Tim.* 5.8.

5. Seruants offend,

5. Of seruants.

That are idle and slothfull.

That are disorderly, as

Without reuerence & feare.

Without singlenesse of heart, not as vnto Christ.

With eye-seruice, as men-pleasers.

Grudgingly, and not from the heart, *Eph.* 6.5,6,7,8.

That are vnfaithfull, and shew it either by purloyning, *Tit.* 2.10. or by carelesnesse, when they are such as cannot be trusted in any businesse, *Prou.* 13.17.

The aggrauations are,

The aggrauations.

To answer againe, *Tit.* 2.9. or out of contempt or sullennesse, not to answer, *Prou.* 29.19. *Iob* 19.16.

To runne away, *Philem.*

Through pride and folly to seeke to rule, *Prou.* 19.10. and 30.22.

6. Masters offend,

6. Of Masters

That

That entertaine wicked seruants, *Psal.*101.

That gouerne their family negligently, 1 *Tim.*3.4.

That with-hold what is iust and equall, in diet, wages, encouragement, &c. *Col.*4.1. *Iam.*5.4.

That vse indiscreete and immoderate threatning, *Eph.*6.9.

Thus of the offences in the Family.

In the Common-wealth.

1. Of subiects

1. Subiects offend,

That speake euill of their Rulers, *Exod.*22.28. *Eccles.*10.vlt.

That are disobedient to them, *Rom.*13.

That pay not tribute nor custome, *Rom.*13.

That rebell, or are seditious, 2 *Tim.*3.4.

2. Of Magistrates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, *Prou.* 28.15. *Ezech.*45.9.

That make vniust lawes, or execute not iust lawes, *Esa.*10.1.

Ier.

Ier. 5. 1. *Mic.* 3. 9.

That are vnrighteous in iudgement, either by bribery, or lenitie, or rigour, or couetouſneſſe, or wreſting the Law, *Leuit.* 19. 15.

In the Church,

1. The people offend,

1. Of hearers.

That pay not their tithes or contributions, *Mal.* 1. 1 *Cor.* 9. 13, 14. *Gal.* 6. 6.

That ſubiect not themſelues, but diſobey them that haue the ouerſight of them, *Heb.* 13. 17.

2. The Miniſters offend,

2. Of Miniſters.

That preach not, or not conſtantly: but more of their ſinnes afterwards amongſt the ſinnes againſt the ſoules of men.

CHAP. IX.

Of the ſinnes againſt mans perſon.

THus of the ſins againſt man, conſidered more eſpecially.

More

More generally, man sinnes against man,

Either with consent of his will: or without consent.

The sinnes with consent, are,

Either against the person of man:

Or the puritie of man:

Or the possessions and state of man:

Or the name and praise of man.

The sinnes against the persons of men, are,

Either against the whole person:

Or against their soules:

Or against their bodies.

The sinnes against the persons of men generally considered, are

Either by omission:

Or by commission.

1 By omission

1. By omission he offends,

That pitties not the afflicted, *Iob* 6.14.

That relieues not the afflicted 1 *Iohn* 3.17. *Mat.*25. *Iob* 31.19

That

That is implacable, and will not forgiue, *Rom.* 1.29. *Iames* 2. 13.

The aggrauations are,

The aggrauations

To professe to take no charge of his brother, *Gen.* 4.9.

To stop his eares at the cry of the poore, *Prou.* 21.13.

To estrange our selues from the very seruants of God in their misery, *Psal.* 38.11.

2. By commission, men sinne, either outwardly, or inwardly.

2. By commission.

Inwardly he offends,

1. That enuies his neighbour, *Gal.* 5.21. either

1. Enuie.

For his wealth, *Gen.* 26.14.

For his respect with others, *Gen.* 37.11.

For his giftes, *Num.* 11.27, 28, 29. 1. *Cor.* 3.3.

The aggrauations are

So to enuy others, as to desire their restraint, *Num.* 11.

To enuy the very wicked, especially so, as to desire to partake of their delights, *Pro.* 24.1

2. That

2. Anger.

2. That is angry vnaduisedly *Mat.*5.22.

The aggrauations.

To be hasty to anger, *Eccles.* 7.9. *Prou.*14.17,29.

To continue long in anger, *Amos* 1.11.

To rage, and to bee confident without feare or care, *Prou.*14. 16.

To be incensed against the seruants of God, and striue with them, *Esay* 41.11.

To make friendship with the angry man, *Prou.*22.24,25.

3. Hatred.

3. That hates and is malicious; which sinne is not auoided, though the person thou hatest

Be poore, *Iam.* 2.6.

Bee infirme, and haue many weaknesses, *Mat.*18.10.

Yea, though they sinne, *Leuit.* 19.17,18.

The aggrauations are,

To increase in anger and hatred vpon euery occasion, *Gen.* 37.8. *Ezek.* 25.15.

To

To wiſh a curſe to others, *Iob* 31. 30.

To reioyce at their deſtruction, *Prou.* 24. 17. *Iob* 31. 29.

To recompence euill, *Prou.* 24. 29.

Not to bee ſatisfied with the trouble of thoſe whom he purſueth, *Iob* 19. 22.

That hates righteous men, and ſhewes it,

By wiſhing their euill, *Pſalme* 40. 14.

By reioycing at their hurt, *Pſal.* 35. 26.

By gathering ſinfull ſurmiſes into his heart when he comes amongſt them, and then telling them when hee comes abroad, *Pſal.* 41. 6.

By iudging vncharitably of their afflictions, *Pſal.* 41. 8.

Eſpecially, that hates them for this reaſon, becauſe their works are better then his, 1 *Ioh.* 3. 12. and 2. 11.

4. That vexeth himſelfe with worldly

4. Worldly ſorrow.

worldly sorrow, and causes d
distraction, *Prou.* 17. 22. 2 Co
7. 10. and vseth crying, *Ephes*
4. 31.

The aggrauations are,

To refuse comfort; *Psal.* 77. 2

To wish his own death, *Num.*
14. 2. *Iob* 3. *Ionah* 4. 3.

Thus of the sinnes internall.

Sinnes externall.

The externall sinnes are,

Either in gesture,

Or in words:

Or in workes.

1. In gesture.

1. In gesture, men offend, by shaking of the head, sharpening of the eyes, casting downe of the countenance, putting out of the finger, gnashing of the teeth, *Iob* 16. 4, 9. *Esay* 58. *Psal.* 35. 19. and 37. 12. and 5. *Gen.* 4. 5.

2. In words.

2. In words he offends, that speakes euill of any man, *Tit.* 3. 2. *Matth.* 5. whether it be

By censuring, *Rom.* 14. 10. *Iam.* 4. 11. *Gal.* 5. 15.

Or by reuiling or reproaching, *Math.* 5.

Or

Or by any kinde of piercing bitter words, Pro. 12.18.

Yea it is an offence, to render reuiling for reuiling, 1 Pet. 3.6.

To whisper euill of others, though neuer so secretly, Psalme 41.7.

To wrest the words of others for euill, Psal. 56.5.

The aggrauations are, The aggrauations.

1. To speake euill of dignity, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colossians 3.8 and it is worse when men teare their names, Psalme 35.15. and it is increased when men reuile Gods Ministers, 1 Corin. 4.13. 2 Kings 2.23.

3. To curse the deafe, or put a stumbling blocke before the blind, Leui. 19.14.

To deride men in miserie, Iob 30.1.

5. To take a pleasure in brawling and contention, Iames 4.1. Psal. 52.4.

6. To haue a mouth full of cursing and bitternesse, *Rom.* 3. 14. *Iames* 3.9. and an habit of forwardnesse and peruersnesse of lips, *Prou.* 4. 24. and an vnruly tongue that cannot bee tamed, *Iames* 3.8.

7. To boast of his mischiefe herein, *Psal.* 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, *Iames* 5.9.

Thus he offends in words.

3. In workes he offends,

In works.

1. In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtfull practices are,

1. To adde affliction to the afflicted, *Psal.* 96.26.

2. To deale vnfaithfully with our friend, and to betray him, *Psal.* 41. 9.

3. To practise against the righteous, or any way to trouble them,

them, *Psalme* 37.12, 14. 2 *Thes.* 1.6. and this receiueth increase of aggrauation:

If thou practise against them because they follow goodnesse, *Psal.* 38.19, 20.

If thou wrong them, when thou hast receiued good from them, *Psal.* 38.20. and the worse, if thou do it daily, *Psal.* 56.1.

If thou marke their steps, waiting for occasion to bring euill vpon them, *Psal.* 38.12. & 56.6.

If thou set on others to hurt them, out of delight, and with ioy, *Ezech.* 36.5.

If through dissimulation thou priuily betray them, *Gal.* 2.4.

If thou abuse them when they are dead, *Psal.* 79.2.

2. In particular.

That is contentious, *Rom.* 13.13.

The aggrauations are,

Through contentions to bee scandalous, *Gen.* 13.7. 1 *Cor.* 6.1,4.

To sow discord, Prou 6. 14.

To fall at strife without consideration, especially to bring others in troubles too, Pro. 17. 14. & 20. 3. & 26. 17. & 19. 19.

To oppresse the fatherlesse in suites, Iob 31. 21.

Thus of sinnes against the whole person.

Sinnes against the body.

Sinnes against the body follow, and so men offend,

1. By fighting, and so hee offends that any way woundeth or blemisheth another, Exod. 21. 24. Leuit. 24. 19. Exod. 2. 13, 14. Whether he smiteth in scorne or in fury, 1 Kings 22. 24 Especially, that hurts a woman with child, Exod. 21. 22.

2. By murther, and so hee offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1 *Timothy* 1. 9.

To kill ones children, 2 Kings 3. 27.

3.27. though it were done for sacrifice.

To kill Gods seruants, *Heb.* 11.37. *Reuel.* 16.6.

To kill himselfe.

Thus of offences against the body.

The sinnes against the soule follow.

Sinnes against the soule.

Against the soule offend,

1. Ministers: and so he that is ignorant, and cannot reach and warne the people of their sinnes, *Esay* 56.10. *Ezech.* 33.

That is prophane in his disposition and life, *Ier.* 23.14, 11.

That runnes before he be sent, *Ier.* 23.21.

That is negligent in his calling, and vseth not his gifts, 1. *Tim.* 4.14.

That teacheth false doctrine, and prophecieth in *Baal*, *Ier.* 23. 13.

That preacheth peace to wicked men, and strengthneth them in their euill courses, *Ezech.* 13.

18.22. *Ier.*23.14,15,17.

That teacheth vnprofitably, doating about vaine questions, and strife of words, vsing railing or old wiues fables, and prophane conceits &c. or the like vnprofitable matter, 1. *Tim.*3.4,7. and 4.7. & 6.4.

That in his teaching disgraceth and reuileth the godly, *Ezech.*13.22. *Phil.*3.2,18.

2. The people, who may be guiltie of murthering either others or themselues.

Others, and so he offends,

That suffereth his brother to sinne, and doth not reproue him, *Leuit.*19.17.

That giueth offence and is a stumbling blocke to the weake, *Rom.*14.3. 1 *Cor.*10.32. *Math.*18.6.

That instructs not others when he may and ought.

That maketh or partaketh in any Schisme in the Church, 1. *Cor.*12.

2. Our

2. Our selues, and so hee offends,

That neglects Vision, or the meanes of knowledge, & grace, *Hos.*4.6.

That is subiect to no settled Ministry, but hath itching eares, and seekes a heape of Teachers, 2 *Tim.*4.3.

That is wilfull in impenitency, *Ezech.*18.

That forsakes the fellowship of the Saints, *Heb.*10.25.

That refuseth admonition, 2 *Chron.*16.10. *Prou.*29.1.

That resisteth the truth, 2 *Tim.* 3.8.

Thus of sins against the persons of men.

CHAP. X.

Shewing the sinnes against Chastity.

THe sinnes against the purity of men follow, and are

either more grosse and vnusuall, and against the light of nature, or else more vsuall.

The grosse offences are,

1. Buggerie, *Exod.* 22.19.

2. Sodomitrie, *Rom.* 1. 27. 1 *Tim.* 1.9,10.

3. Incest, *Leuit.* 18.

4 Poligamy, Mal. 2.15.

5. The vnnaturall filthinesse of women one with another, *Rom.* 1.26.

6. Selfe-pollution, or the transgression of *Onan*, *Gen.* 38. 9.

7. The sinnes about diuorce: so he offends,

That puts away his wife, and not for fornication, *Math.* 5.23.

That marrieth her that is vniustly diuorced.

That marrieth himselfe againe, after he hath vniustly put away his wife, *Math.* 19.9.

8. Fornication, *Ephes.* 5.3.

9. Whoredome or adulterie, 1 *Cor.* 6.9. *Iude* 15.

The

The aggrauations of whoredome are,

1. To force any to it, 2 *Sam.* 13.14.

2. That a man and his father ſhould goe into a Maide. *Amos* 2.7.

3. To condemne it in others, and yet to commit it himſelfe, *Rom.*2.22.

4. To entice others, *Gen.* 39. 7. *Prou.*2.16.

10. To marry the daughter of a ſtrange god, *Mal.*2.11. *Nehe.* 13.27. 2 *Cor.*6.17.

The more vſuall *ſinnes* follow:

And ſo men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, *Math.*5.28. *Epheſ.*2.3. 1 *Theſ.* 4.5.

That hath inordinate affections, and burning luſts, *Coloſ.*3. 5.

Externally men offend,

1. In their ſenſes, as by impure lookes, *Iob* 31. 1. *Matth.* 5. 27. 2 *Pet.* 2. 14.

2. In their geſtures, and ſo they are guiltie of chambring and wantonneſſe, *Rom.* 13. 13.

3. In their words, by filthy ſpeaking, *Col.* 3. 8.

4. By vſing the meanes, or occaſion of vncleanneſſe.

The means of vncleanneſſe.

And in reſpect of the meanes of vncleanneſſe he offends,

That makes light of the fornication of others, 1 *Corinth.* 5. 2. 2 *Pet.* 2. 7.

That keepeth company with fornicators, 1 *Cor* 5. 9. *Pro.* 7. 25.

That giues himſelfe to eaſe and pleaſure, *Amos* 6. 4, 5, 6. *Tit.* 1. 12.

That vſeth laſciuious dancing, *Zeph.* 1. 9. *Marke* 6. 22.

That vſeth laſciuious bookes or pictures, 1 *Theſ.* 5. 22. 1 *Cor.* 15. 23.

That hauing not the gift of continencie, doth not marry,

1 *Cor.*

1 *Cor.*7.2.

That diſpoſeth not his children in marriage, 1 *Cor.*7.37.

That ſorteth with winebibbers, and the riotous, *Pro.*23.20.

That is deſirous of dainties, or any way giuen to gluttony, *Pro.* 23.3. *Ier.*5.7,8.

That is giuen to prattling, or idle gadding from houſe to houſe, *Prou.*7.11. 1 *Tim.*5.13.

That vſeth whoriſh attire, or perfumes, *Prou.*7.10,16,17. *Zephaniah* 1.8.

That vſeth the attire of another ſexe, *Deut.*22.5.

That beguiles another in marriage by error of perſon, ſtate, or diſeaſe, or the like, *Gen.*29.25.

That marrieth without conſent of parents, *Gen.*26.34,35.

That is guilty of drunkennes, or vſeth exceſſiue drinking, 1. *Pet.*4.4.

The aggrauations of drunkenneſſe, are,

To take a pride in it, *Eſay* 28.1

To

To be mighty to drinke wine, *Esay* 5.22.

To continue long at it, *Esay* 5. 11. *Prou.* 23.30.

To make others drunke, *Hab.* 2.15.

Thus of sinnes against *Chastitie.*

CHAP. XI.

Shewing the sinnes against mans estate.

THe sins against the estates of men follow, and these are either internall, or externall.

Internall, and so he offends,

That is discontented with his estate, *Heb.* 13.5.

That is worldly, and distresseth himselfe with bootlesse cares about his estate, *Prou.* 15.27. *Mat.* 6.25,34. *Luke* 21.34.

That delights not in his calling, *Prou.* 12.17.

That

That is couetous, and in loue with the things of this world, *Eph.5.5. 1 Tim.6.10. 1 Ioh.2.15*

The externall signes follow, and so men offend both by omission and commission.

By omission he offends,

That employes not the good things he hath, *Iames* 5.2,3.

That relieues not the poore, and so with-holdeth the good from the owner thereof, *Prou.* 3.28.

The aggrauations are,

To forsake the poore, *Iob* 20. 19.

To hide his eyes from the poore, *Prou.*28.27.

That brings not foorth his corne to sell, *Prou.*11.26.

That detaines wages, *Deut.*24. 14,15. *Leuit.*19.13. *Iames* 5.4.

That payes not what hee hath borrowed, *Psalme* 37.21.

That is idle, and neglects his calling, *Eccl.*4.5. And of this sin he is guilty also,

That

That with-draweth not his foot from his neighbours house, *Prou.*25.17. 1.*Tim.*5.13.

That is giuen to much sleepe, *Prou.*6.9,10.

That is slacke in businesse, *Prou.*10.4. and 15.19.

That neglects the opportunities of his calling, *Prou.*10.5.

The aggrauations are,

To be pertinacious in the defence of it, *Prou.*26.16.

To be a busie-bodie in other folkes matters, 2.*Thess.*3.11.

That is slothfull in the busines of others, *Prou.*26.

That prouides not for his Family, 1.*Tim.*5.8.

Thus of sinnes of omission.

By commission he offends,

That steales, robbes, or pilfers, which is the sinne mentioned in the eighth Commandement.

That steales by consequent; as he doth,

That is an Vsurer, *Exod.*22.25. *Leu.*25.36. *Deut.*23.19.

That

That is guiltie of oppreſſion, *Iob* 31. 38,39. *Amos* 4. 1. *Prou.* 4.17. *Eſay* 5.8. and 30.12. eſpecially hee that loues oppreſſion, *Hoſea* 12.7. *Micha* 2.9.

That vſeth fraud in buying and ſelling, in mete-yard, waight and meaſure, *Deut.* 25. 13, 14, 15. and he is guilty of this ſinne alſo,

That ſelleth reffuſe, *Micha* 6.

That maketh aduantage of the pouertie of others, *Leuit.* 25.39. &c. *Prou.* 22.22.

That takes the Mill-ſtone to pledge, &c. *Deut.* 24.6,12.

That being a buyer, ſaith, It is naught, contrarie to his owne iudgement: and ſo likewiſe on the other ſide, that being a ſeller, doth commend it for good, when he knowes it is not ſo, *Prouerb.* 20.14.

That vſeth any other fraud, though it bee not in buying or ſelling, 1 *Theſ.* 4.6.

And this ſinne of ſtealing, is to be extended further alſo, as,

1 To

1. To leſſer ſtealths, as robbing of vineyards, or orchards, or corn in the field, *Deut.* 23. 24, 25.

2. To raſh ſuretiſhip, *Prou.* 6. 1, 2. and 22. 26.

3. To extremities vſed in recouering our owne rights, *Iob* 24. 3, 4, 9, 10.

4. To not reſtoring of euill-gotten goods, *Ezech.* 33. 15.

5. To remouing of Land-markes, *Deut.* 19. 14.

6. To liuing in vnlawfull callings, ſuch as begging is, 2 *Theſ.* 3. 11.

7. To vnthriftineſſe, in following vaine perſons, or ſpending prodigally on pleaſures, or diet, *Prou.* 12. 11. and 21. 17. and 21. 26. and 23. 20.

8. To the concealing of theft, *Prou.* 29. 24.

9. To the Lordly vſage of the borrower, *Prou.* 22. 7.

The aggrauations of the ſinne of ſtealing, are,

To take from the poore, *Deut.* 24.

24.14. *Iob* 20.19.

To reproue it in others, and yet commit it himselfe, *Rom.*2.21.

To doe it vnder pretence of Religion, 2 *Cor.*11.20.

To oppresse strangers, or widdowes, or the fatherlesse, *Exodus* 22.21,22.

To blesse the couetous, *Ps.*10.3

To commit it in the place of Iudgement, by peruerting of Iustice, or by extortion, *Ezek.*22.12. or by briberie, *Amos* 5.12. *Exodus* 23.8. or by refusing to doe Iustice, *Prou.*21.7.

To steale thy masters goods, *Titus* 2.10.

To steale consecrated things, by sacriledge or simonie, *Mal.*3.8. *Acts* 8.18,20.

To steale a man or maid, *Exo.* 22.16.

CHAP.

Chap. XII.

THus of the sinnes against mans goods.

The sinnes against mens good name follow: and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousnesse, *Prou.* 12. 17.

That doth not cleare or deliuer the afflicted, when hee may, *Gen.* 40. 23.

That disgraceth others, by forbearing their company without iust cause, *Iob* 19. 3, 19. *Psalme* 58. 3.

That is vnthankfull, 2 *Tim.* 3. 2.

By commission men offend, internally, or externally.

Internally he offends,

That despiseth his neighbour in his thoughts, *Prou.* 14. 21.

That disdaines at the credit and prayse of others, as the Pharisees did.

That

That thirsts after all occasions of the contempt of others, *Iob* 34.7.

That is suspicious, and thinketh euill, 1 *Cor.* 13.5.

Externally he offends,

1 In witnesse-bearing; and so he offends,

1. In witnesse bearing.

That condemnes a man without witnesse, *Deut.* 19.15.

That beares false witnesse.

That is fearefull to beare witnesse to the truth, *Deut.* 21.7,8.

That furthers the euill causes of wicked men, *Exodus* 23.1.

2 In lying, *Reuelation* 22.15. and the blame of this sinne reacheth

2. Lying.

To such as vse dissimulation, *Gal.* 2.13.

To such as speake vntruth for feare, *Gen.* 38.2.

The aggrauations of lying, are,

The aggrauations.

To loue lyes, *Reuelat.* 22.15. *Psalme* 52.3.

To hate those thou haste wronged

wronged with thy lyes, *Prouerbs* 26. vlt.

To breake promise, 2 *Tim.* 3.3

To preach falshoods, 1 *Cor.* 15.15.

To say to men in distresse, There is no helpe, Psalme 3.2. Iob 13.14.

To colour sinne with pretence of Religion, Marke 12.40.

3. Slandering

3 In slandering and euill reports, Exodus 23.1. which is to be extended also to

Biting iests, Ephes. 5.4.

2 *To* reuealing of secret infirmities, Prou. 11.13. and 20.19.

3 *To* the carrying about of tales, Leu. 19.16. *Prou.* 16.28.

To the receiuing and furthering of slanders, *Ier.* 20.10.

5. *To* the wresting of mens words, or telling the truth of malice, 1 *Sam.* 22.9,10. *Psalme* 52.1,2.

The aggrauations.

The aggrauations of slander, are,

1. *To* encourage themselues in

in an euill matter, and to commune together about it, Psalme 64.5.

2 To boast of his wickednesse therein, Psalme 52.1.

3 To slander the righteous, and quiet of the Land, Psalme 31.18 and 59.2. and 102.8. and 35.20 and 83.3, 5. and 4.2.

4. To raise an euil report of his Parents, Gen.9.22.

5 To fill the eares of Princes with clamour, Hosea 7.3.

6 To be a make-bate, or a rayler, 1 Cor.6.9. 2 Tim.3.3.

4 In censuring and iudging, Iames 2.4.

The aggrauations are, 4 Censuring

To search and pry for faults in others, that hee might censure them, Psalme 64.9. Prou.16.27.

To doe it for things indifferent Rom.14.

To censure smal faults in others, and to be guilty of great offences himselfe, Mathew 7.

5 In vain-glorie, and minding 5. Vainglory.

too

wronged with thy lyes, *Prouerbs* 26. vlt.

To breake promise, 2 Tim. 3.3

To preach falshoods, 1 *Cor.* 15.15.

To say to men in distresse, There is no helpe, Psalme 3.2. Iob 13.14.

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5 In vain-glorie, and minding 5. Vainglory.

too

too much our owne praises.

And so also he offends,

That boasteth of a false gift, *Prou.* 27. 1.

That iustifieth himselfe ouermuch, *Iob* 35. 2.

That boasts of to morrow, *Prou.* 17. 1.

That measures himselfe by himselfe, 2 *Cor.* 10. 12.

6. Flaterie. 6. In flatterie, *Psalme* 12. 3. *Prou.* 27. 14. and 26. 26.

7. In iustifying the wicked, *Prou.* 17. 15. and 24. 24.

Chap. XIII.

Hitherto of the sinnes with consent of the will.

The sinnes before consent of the will, are,

1. To want desire of the good and well-fare either of himselfe, or other men.

2 To conceiue euill thoughts, *Matth.* 15. 19. or couer euill.

3 To

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it bee without purpose to act them outwardly, *Iude* 8. *Iames* 1.14.

Hitherto of the sinnes against the Law.

CHAP. XIIII.

Shewing how many wayes men offend against the Gospel.

THe sinnes against the Gospel may bee referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1. He sinnes against Christ, That saith, he is Christ, *Math.* 24.5. 1. Sins against Christ.

That denyeth directly, or by con-

consequent, that Christ is come in the flesh, 1 Iohn 4. 3. and 2. 23.

That hath base thoughts of Christ, Esay 53. 3.

That saith, hee hath no sinne, 1 Iohn 1. 7, 8, 10.

That worships God without Christ, Iohn 17. 3. 1 Iohn 2. 23.

That vseth not Christ as his own and onely Aduocate, 1 Ioh. 2. 2. 1. Tim. 2. 5.

That loues not the Lord Iesus Christ with inflamed affections, 1 Cor. 16. 22. Eph. 6. 24. Philip. 3. 8.

2. Sinnes against repentance.

2 Hee sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28. 13. Psalme 32. 5.

That mourns not for his sins, Ier. 5. 3.

That forsakes not his sinnes, Prou. 28. 13.

Yea hee sinnes against repentance,

That

That repents fainedly, *Ieremi.* 3.10.

That repents desperately, as *Cain* and *Indas.*

That repents too late, *Iob* 27. 8,9.

That repents by halues, and in some things onely, as *Ahab* and *Herod.*

That falls away from his repentance, 2 *Peter* 2.19, 20.

The aggrauations are, The aggrauations.

To be wise to do euill, *Ier.*4.22

To pursue euill, *Prou.*11.19.

To reioyce in doing euill, and make a mocke of sinne, *Prouerbs* 2.14. and 14.9.

To be without shame, and to declare his sin like the Sodomites, *Esay* 5.9. *Ier.*3.3.

To be incorrigible, *Ier.*5.3.

To fret, because hee is crossed in sinne, *Prou.*19.3.

To blesse himselfe against the curses of the Law, *Deut.*29.19.

To freeze in security, *Zephan.* 1.12.

To refuse to returne.

3. Sinnes against Faith.

3. He sinnes against Faith,

That beleeues not in Iesus Christ for his iustification and saluation, *Iohn* 3.17.

Yea he offends,

That is careleſſe, and neglects the aſſurance of Faith, *Heb.* 6.12. *Rom.* 1.16.

That in affliction doubts of Gods fauour and goodneſſe, *Eſay* 41. and 49.14,15.

The aggrauations.

The aggrauations.

Not to ſeeke after God at all, *Zeph.* 1.6.

Not to ſtir vp our ſelues to take hold on God, when mercy is offered, *Eſay* 64.7.

Not to anſwer when God calls, *Eſay* 50.2.

To forſake our owne mercy, or ſcoffe at the ſignes of it, *Iohn* 2.18.

4. Against the graces of the Spirit.

4. He ſinnes against the graces of the Spirit,

1. That receiues the grace of God in vaine, 2 *Cor.* 6.1.

2. That

2. That turnes the grace of God into wantonnesse, *Iude* 4.

3. That falls away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, 2 *Peter* 2.20. Or in the same measure, by losing his first loue, *Reuel.* 2.4.

4. That tempts, grieues, or quencheth the Spirit, *Eph.* 4.30. 1 *Thess.* 5.19.

5. That despites the Spirit of grace, and of malice persecutes the knowne truth, which is the sinne against the Holy Ghost, *Hebrewes* 10.26.

FINIS.

THE SPIRITVALL TOVCH-STONE

OR,

THE SIGNES OF A GODLY MAN.

Drawne in ſo plaine and profitable manner, as all ſorts of Chriſtians may try themſelues thereby.

Together with directions, how the weake Chriſtian, by the vſe of theſe Signes, may eſtabliſh his *aſſurance.*

By N. BIFIELD late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

2. Cor. 13. 5.

Examine your ſelues whether ye be in the Faith: proue your ſelues: Know ye not your owne ſelues, how that Ieſus Chriſt is in you, except yee bee Reprobates?

LONDON,
Printed by *Iohn Legatt*, and are to bee ſold by *P. Stephens*, and *C. Meredith*, at the golden Lyon in *Pauls* Church-yard.
1630.

TO THE MVCH HONORED LADIES,

the Ladie *Ruth Scydamore*, increaſe of peace and ioy in beleeuing.

How great the benefit of aſſurance of Gods fauour, and of our owne ſaluation is, thoſe onely know that are either ſcourged with the conflicts and terrors of their owne doubtings, or that are ſolaced and eſtabliſhed with the ſweet dewes of refreſhing that ariſe from a rooted and well grounded Faith. If men ſtudie aſſurances ſo much for

their outward possessions in this world, how much more earnest and diligent should men be to assure Gods loue and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a iuster exception against any religion, then that it should teach, that when a man hath done what he can to obserue the directions of that Religion, yet he cannot be sure he shall goe to Heauen.

But since I know that all that are possessed of the grace of Iesus Christ, doe account assurance great riches, I therefore conceiue hope that my paines about this subiect will not be altogether vnacceptable: and the rather because in this present Treatise I haue endeauoured

uoured to expresse the signes of triall in a much more easie way then before; and besides haue added directions, that shew how a weake Christian may establish himselfe in his assurance.

I make bold to dedicate my new assay herein vnto your Ladiship, You haue heard the substance hereof preached, and receiued it with much gladnesse; and in the priuate vse of these signes, you haue beene pleased to professe (to the glory of God) that you haue found much contentment and establishment of your owne assurance. Your eminencie in the sincere profession and practise of true Religion, and the shining of the graces here treated of, long acknowledged by many witnesses, haue made

you worthy to bee publikely obserued and prayſed in the Churches of Christ: and your great reſpect and fauour ſhewed to mee, hath made this way of teſtifying my thankefulnes, but as a ſmall pledge and aſſurance of my deſire to doe your Ladiſhip any ſeruice in the things of Ieſus Chriſt. Thus beſeeching God to enlarge the comforts of his Spirit in your heart, and to proſper you in all things that concerne the bleſſed hope of the appearing of Ieſus Chriſt our mighty God and Sauiour, I end and reſt,

Your Ladiſhips to be commanded,

N. Bifield.

CHAP. I.

Describing the godly man by such signes as discouer him to the obseruation of other men.

THe signes of the true Christian, that hath true grace in this world, and shall be saued in Heauen when he dies, may be cast into two Catalogues. The one, more briefe: the other, more large. The one *Catalogue* of signes, describe him by such markes, as for the most part doe outwardly distinguish him amongst men. The large *Catalogue* I intend especially as a more infallible and effectuall way of triall, as containing such signes as for

Two Catalogues of signes.

for the most part are not obserued by other men, or not fully, but are knowne to himselfe, and can bee found in no reprobate.

The shorter Catalogue handled in this Chapter.

For the first *Catalogue*: the true Christian vsually discouers himselfe by these markes.

1 He auoides the company of the wicked.

First, he will not *haue fellowship with the vnfruitfull workes of darkenesse*; he will not *walke in the counsell of the wicked*, nor *stand in the way of sinners*: He will not sort himselfe with *workers of iniquity*, *Psalme* 1.1. and 26.4,5. 2, *Cor.* 6.

2 Hee is sorrowfull for his sin.

Secondly, Hee will afflict and humble his soule for his sinnes, mourning and weeping for them till the Lord be pleased to shew mercie and forgiue him. He doth account his sins to be his greatest burthen. He cannot make a mock of sinne, &c.

3 Hee is throughly reformed in his conuersation.

Thirdly, He labours to be holy in all parts of his conuersation, watching ouer his owne waies at all times, and in all companies, *Ps.* 50.23. *Esay* 56.1.2. *Peter* 3.4

Fourthly

Fourthly, he makes conscience of the least commandements as well as the greatest, auoyding filthy speaking, and vaine iesting, and laciuiousnesse, as well as whoredome: lesser oathes as well as the greater; reprochfull speeches as well as violent actions, &c.

4 He maketh conscience of lesser sins as well as greater.

Fiftly, hee loues and esteemes, and labours for the powerfull preaching of the word, aboue all earthly treasures.

5 Hee loues preaching

Sixtly, he honours and highly accounts of the godly, & delights in the company of such as truely feare God aboue all others, *Psal.* 15.4.

6 He esteemes the godly aboue all men.

Seuenthly, hee is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods seruice publike or priuate. *Esay* 56. and 58.

7 He is carefull of the sanctification of the Sabbath.

Eighthly, hee loues not the world, neither the things there-

8 He is not in loue with the world.

of

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *loue the appearing of Christ.*

9. He loues his enemies

Ninthly, He is *easie to be intreated*, hee can *forgiue his enemies*, desires peace, and will doe good, euen to them that persecute him, if it lye in his power, *Mat.*5.44.

10. He is constant in good courses, though opposed.

Tenthly, Hee goeth on in the profession of the sinceritie of the Gospel, and doth such duties as he knoweth God requires of him in businesse of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

11. He serues God in his family.

Eleuenthly, He setteth vp a daily course of seruing God, and that with his family too, if hee haue any; and exerciseth himselfe in the word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

CHAP.

CHAP. II.

Shewing the generall diuiſion of the ſignes, and the wayes how the ſignes were found out.

THus of the ſhorter Catalogue of ſignes. Now it followes, that I proceed to thoſe infallible markes of *Election* and *Saluation*. And whereas I haue diuers yeeres ſince publiſhed a Treatiſe which I called *Eſſayes*, or Signes of Gods loue and mans ſaluation: Hauing obſerued that diuers haue accounted the manner of ſetting the Signes downe ſomewhat obſcure in diuers parts of the Booke, I will now, by Gods aſſiſtance, for the helping of the weakeſt *Chriſtians*, in this Treatiſe, endeauour to expreſſe my ſelfe in this Doctrine of the tryall of a true Chriſtian eſtate, in a more plaine and eaſie courſe of

The occaſion of this Treatiſe.

of examination; and leaue both the former Treatise and this new *Catalogue* vnto the blessing of God, and the free choise of the godly Reader, to vse which hee findeth most agreeable to his owne taste, being both such as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The signes referred to six heads.

In this proiect then, I consider of the triall of a true Christian sixe wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualified.

Fourthly, in the workes of his obedience.

Fiftly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which hee differs from all the wicked men in the world, so as neuer any wicked man could

could finde these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true Christian may not doubt of his estate, hauing found these signes in himselfe, let him consider the proofes annexed to each signe: and that nothing may bee wanting to his abundant consolation, I will tell him, how I found out these signes, and by what grounds I proceeded.

The infallibility of the signes.

3. Waies to find out the signes of a godly man in Scripture

There are three sorts of places in Scripture (as I conceiue) which do point out the grounds of infallible assurance in those that can attaine vnto them: as first, such places as expresly doe affirme, that such and such things are signes. As for example, 1 *Ioh.* 3.14. *Hereby we know, that we are translated from death to life, because we loue the brethren.* Here the holy Ghost shewes vs expresly, that the loue of the brethren

thren is a ſigne, by which a Chriſtian may know, that he is tranſlated from death to life: and ſo the Apoſtle *Paul* giues ſignes to know whether their *ſorrow* were *after God*, or no, 2 *Cor.*7.11. So doth the Prophet *Dauid*, Pſalme 15 giue diuers ſignes, by which the man that ſhall dwell in Gods holy hill, may be knowne. So the Apoſtle *Iames* tells vs, how wee may know the wiſedome from aboue, by reckning the fruits and effects of it, *Iames* 3.17. So doth the Apoſtle *Paul* tell vs, how we may know, whether we haue the Spirit of Chriſt in vs, or no, *Rom.*8.9,15, &c. *Gal.*5.22. and 4.6,7.

Secondly, I find out ſignes, by marking what graces in man the promiſes of God are made vnto. For thus I reaſon: Whatſoeuer gift of God in man brings him within the compaſſe of Gods promiſes of eternall mercie, that gift muſt bee an infallible ſigne of

of ſaluation. But ſuch are ſuch and ſuch gifts, as the inſtances in diuers Scriptures ſhew: And therefore the man that can finde thoſe gifts in himſelfe, ſhall bee certainly ſaued. As for example: The Kingdome of heauen is promiſed to ſuch as are *poore in ſpirit*, Mathew 5.3. From thence then I gather, that pouerty of ſpirit is an infallible ſigne. The like I may ſay of the *loue of the Word*, and of *vprightneſſe of heart*, and *of the loue of God*, and *the loue of the appearing of Chriſt*, *&c.*

Thirdly, I finde out other ſignes, by obſeruing what godly men in Scripture haue ſaid for themſelues, when they haue pleaded their owne euidence for their intereſt in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen ſo may any Chriſtian proue that he is not an hypocrite

hypocrite neither. As for example, *Iob* being charged to bee an hypocrite, and lying vnder the heauy hand of God, pleades his cause, and proues that hee was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods Word, and *desire after it, as after his appointed food*, Iob 23. 10, 11, 12. More of this kinde thou maist find in the proofes of particular signes.

Now whereas some signes are generall, and thou mightest doubt of the exposition, namely how that signe is infallible in such and such sences; for thy establishment heerein, thou mayest obserue, that I expound the signe as it is expounded in other seuerall Scriptures. As for example: The loue of the brethren, is a generall signe. Now how shall I know that I haue the right loue of the brethren? This I explaine, by flying to diuers other Scriptures,

tures, wherein the particular explications of this signe are pleaded.

Chap. III.

The tryall of a Christian by the signes of true humiliation.

THe first way then, by which a Christian may trie himselfe, is to examine himselfe about his humiliation for sinne, whether it bee right or no. For vnder this head is comprehended the explication of the doctrine of pouerty of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to haue attained that, which no reprobate could euer attaine, and that in diuers particulars, as, 16. Signes of true humiliation.

First,

1. Hee sees his sinnes.

First, Hee hath a *true sight and sence of his sinnes.* Hee discernes his sinfulnesse of life both past and present, and is affected and payned vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his sinnes, *Ier.* 3. 12. *Mathew* 11. 28. *Mathew* 5. 4.

2. He feares Gods displeasure.

Secondly, He *trembles at Gods Word,* and feares his displeasure while it yet hangs in the threatnings, *Esay* 66. 1, 2.

3. He trusts not vpon the merits of his own workes.

Thirdly, He *renounceth his owne merits,* and disclaimeth all opinion of true happines in himselfe, or in any thing vnder the Sunne; as being fully perswaded that he cannot be saued by any worke of his own, or be happy in enioying any worldly things; and therefore is fully resolued to seeke for the chiefe good in Gods fauour in Iesus Christ onely.

4. Hemours

Fourthly, He *mournes heartily and secretly for his sinnes*; and so he doth,

1 *For all sorts of sinnes:* for secret sinnes as well as knowne sinnes; for lesser sinnes as well as greater; for the present euils of his nature and life, as well as sins past: yea, for the sinnes he hath loued, or haue beene gainfull and pleasing to him. Yea, he grieues for the euill that cleaues to his best workes, as well as for euill workes, *Esay* 6. 5. *Rom.* 7. *Esay* 1. 16. *Matth.* 5. 4.

For all sorts of sins.

2 *For sinne as it is sinne*, and not as it doth or might bring him shame, or punishment in this life, or in Hell.

For sin as it is sinne.

3 He is as much *troubled for his sinnes*, as hee was wont, or now should be *for crosses* in his estate. Hee mourns as heartily for the sorrowes that fell vpon Gods Sonne for his sinne, as if hee had lost his owne and onely Sonne, *Zach.* 12. 10, 11. or at least this he striueth for, and iudgeth himselfe, if worldly afflictions doe trouble him more then his sins.

As much as for crosses.

Psalme

Psalme 38.5.

5. And for the sinnes of others.

Fiftly, hee is *truely grieued* and vexed in soule for the *abominations* that are done by others, to the dishonour of God, or slander of true religion, or the ruine of the soules of men. Thus *Lot*, 2 *Pet.* 2.7. and *Dauid*, *Psal.* 119. 136. and the mourners marked for Gods owne people, *Ezech.* 9.4.

6. And for spirituall iudgemets.

Sixtly, he is heartily affected, and troubled, and *grieued for spirituall iudgements*, that reach vnto the soules of men, as well as wicked men are wont to bee troubled for temporall crosses; and so he is greiued and perplexed for *hardnesse of heart*; (when he cannot mourne as hee would,) and for *the famine of the word*, or *for the absence of God*, or *for the blasphemie of the wicked*, or the like, *Psalme* 42. *verses* 2.3. and *Psal.* 137. *Nehemiah* 1.3, 4. *Esay* 63. 17.

7. And is moued.

Seuenthly, he is *most* stirred vp

vp to abaſe himſelfe, and *mourne* for his ſinnes, *when hee feeles God to bee* moſt mercifull. *The goodneſſe of God* doth make him *feare God*, and hate his ſinnes, rather then his iuſtice, *Hoſ.* 3.5.

8 And hee is eaſed onely by ſpirituall meanes.

Eightly, his *griefes* are ſuch as can *be aſſwaged onely by ſpirituall meanes.* It is not ſport or merrie company that eaſeth him: his comfort is onely from the Lord in ſome of his ordinances. As it was the *Lord* that *wounded him* with the ſight of his ſinnes, ſo to the Lord onely he goeth *to bee healed* of his wounds, *Hoſ.* 6.1.2. *Pſal.* 119.23,24,50.

9 And is carefull to learne how to be ſaued.

Ninthly, in his *griefs hee is inquiſitiue*: he will *aske the way*, & deſire to know *how hee may bee ſaued.* Hee cannot ſmother and put off his doubts in ſo great a buſineſſe. He dares not now any longer be ignorant of the way to heauen. He is not careleſſe, as he was wont to bee; but is ſeriouſly bent to get directions from

the word of God about his reconciliation, sanctification, and saluation, &c. Ier. 50. 4,5. *Acts* 2.37.

10 And is fearefull of being deceiued.

Tenthly, he is fearefull of being deceiued, and therefore is not slightly satisfied. He will not rest vpon a common hope, nor is hee carried with probabilities; nor doth it content him that other men haue a good opinion of him; nor is hee pleased that hee hath mended some faults or begun to repent: but *repenting he repents still*, that is, he takes a sound course to bee sure his repentance be effectually performed, Ieremie 31. 16.

11 And earnestly desires to lead an holy life.

Eleuenthly, he is vehemently carried with *the desires of the sound reformation of his life*. His sorrow is not *water* but *washing*; nor is it euery washing, but such as *maketh cleane*. Worldly sorrow may haue much water, but it maketh nothing cleane; whereas godly sorrow alwaies tendeth to

to reformation & ſound amendment.

Twelfthly, in all his ſorrowes he is ſuppored by a ſecret *truſt in the mercie and acceptation of God*: ſo as no miſerie can beate him from the conſideration and inward affiance and hope in the mercie of God. In the *very diſquietneſſe of his heart, the deſire of his ſoule to the Lord*, and before his preſence; though it be neuer ſo *much caſt downe, yet hee waits vpon God for the helpe of his countenance*, and in ſome meaſure condemnes the vnbeleefe of his owne heart, and truſts in the name of God, and his neuer failing compaſſions, *Pſalme* 38.9. and 42.5, 11. *Lam.* 3.21. *Zepha.* 3.12.

12 And truſts vpon Gods mercy in his griefe.

13. He is wonderfully inflamed with *loue to God*, if he at any time let him know that *he heareth his prayers*. In the midſt of his moſt deſperate ſorrowes his heart is eaſed, if he ſpeed well in

13 And is in loue with God if he heare his praiers

14 And daily iudgeth himselfe for his sinne.

prayer, *Psalme* 116.1,6.

14. Hee daily *keepes an assise vpon his owne soule*: hee *iudgeth himselfe* for his sinnes before God, arresting, accusing, and condemning his sinnes. Hee *confesseth his sinnes particularly to God, without hiding* any sinne, that is, without forbearing to pray against any sinne hee knowes by himself, out of any desire he hath still to continue in it; and by this signe he may be sure he hath *the Spirit of God*, and that his *sinnes are forgiuen him*, *Esay* 4.4. *Psal.* 32. 5. 1 *Iohn* 1. 7, 9. 1 *Cor.* 11. 32.

15 And prayers in the holy Ghost.

15. His *requests are daily powred out vnto God*. Hee cryes vnto God with affection and confidence, though it be with much weakenesse and many defects, as the little child doth vnto the father, and thereby hee discouers *the Spirit of adoption in him*, *Rom.* 8. 15. *Zacha.* 12. 10. *Ephesians* 3. 12.

16. He

16 Hee *is vnfainedly desirous to be rid of all sinnes; as well as one. There is no sin he knowes by himselfe, but he doth desire as heartily that he might neuer commit it: as he doth that God should neuer impute it.* This is a neuer failing signe, a fundamentall one, 2 *Tim.* 2.19.

16 Desiring to be rid of all sinne.

Note this.

17. Hee is content to *receiue euill at the hand of God, as well as good,* without murmuring, or *letting go his integrity*; as beeing sensible of his owne deserts, and desirous to approue himselfe to God, without *respect of reward.* This proued that *Iob* was an holy and vpright man, *Iob* 1.1. and 23,10.

17 And is willing to suffer affliction.

18. Hee *dislikes sinne in all,* euen in those that are neere and deare vnto him in other respects, 1 *King.* 25.12,13,14.

18 He dislikes sinne in all.

19. Hee *is innocent from the great transgressions,* and *keepes himselfe from his owne iniquity.* He is not subiect to *the damnation of*

19 Sinne reignes not in him.

sinne. Sin doth *not reigne in him*, *Psal*. 19. 13. 2. *Sam*. 22. 24.

20 He humbles himselfe for sinne in his prosperitie

20 He finds a desire to be rid of sinne, and to humble himselfe for it *in prosperitie* as well as aduersitie. He leaues sinne, before sinne would leaue him. He forsakes it then, when hee could commit it without apparent danger, Iob 8. 5, 6.

21 And in aduersitie his heart is vpright.

21. Or if he be in aduersity, *his heart is vpright*, without lying or dissimulation. Hee so seeketh the pardon of his sinnes then, and so promiseth amendment, as that he is also carefull to practise it when he is deliuered. He is not like the Israelites mentioned, *Psal*. 78. 36. 37.

22 He accounts of spirituall things as thy best things.

22. Hee makes a *supernaturall valuation of spirituall things*, accounting them as pearles of the best price, not too deare bought, if he purchased them with all the worldly things he hath; and contrariwise, accounting himselfe exceeding poore if hee want them,

them, or the means of them, *Mat.*13.45,46. *Pſ.*42.& 63.1,3.

23. Hee *hath loſt his wonted taſte in earthly things*: his heart is not tranſported with the admiration of them, or the inordinate deſire after worldly things. *He loues not the world* and this life as he was wont to doe. Though he vſe the world, yet he eaſily confeſſeth himſelfe to be a *ſtranger and pilgrim* here. He giues ouer the *vnneceſſary pleaſures and profits* of this life, *Heb.*11.13. 1 *Ioh.* 2.14,15. *Rom.*8.5. He is wearie of the world, and willing to forgo ſocietie with the men of this world, the workers of iniquitie, *Pſal.* 6.8,9. and 36.12. and 26.1, 2,3,4.

23. He doth not ſauour the things of the fleſh and the world.

24. If *the Lord be ſilent, and anſwer not his deſires, but hides his face; his ſpirit faileth, and he is as one that goeth downe into the pit*: it troubles him as a ſore croſſe; and ſo contrariwiſe, *Pſal.* 26.1. and 88.13,14,15. and 143.7.

24. He is much grieued if God hide himſelfe.

Iohn 16,23,28.

25. Of a Lyon hee becomes a Lambe.

25. If hee hath beene a man ſubiect to boiſterous, violent, and hurtfull affections, he is now become tame: Of *a Lyon* hee is become *a Lambe, and a little child may lead him*, Eſay. 11.6.

26. His ſpirit is without guile.

24. Hee hath *a ſpirit without guile*, *Pſalme* 32.2. Hee is more deſirous to be good, then to bee thought to be ſo; and more ſeeks the power of godlineſſe, then the ſhew of it, *Iob* 1.1. *Prou.* 20.6,7. His *praiſe is of God, and not of men*, *Rom.* 2.29.

And thus much of the triall of his humiliation. The ſignes of his faith follow.

Chap. IIII.

The tryall of a godly man by his Faith.

FAith is the next thing to bee tryed in a child of God. And in

in as much as there are diuers kindes of faith, and experience shewes in many that giue no signes of repentance, that they will not bee beaten from a confident presumption that Christ dyed for them, euen for them in particular: it stands vs in hand to try our perswasion by true rules of Scripture, that so, if it will abide the trial of the touchstone, we may lay it vp as a hid treasure and a wonderfull grace of God; and if otherwise, wee may repent vs of presumption, as a deceiueable sinne.

Why wee should try our faith.

But before I open the signes of this sinne, the Reader must be admonished of three things.

First, that I intend not by these signes to shew how faith may be bred or *begotten* in vs, but how faith may be *proued* and declared to be in vs. For it is the *promises* of God in the Scripture that *breed faith*, nor can humane reason beleeue such great things

The drift is to shew how faith may bee proued, not how it may bee bred.

from God for any thing that is in vs, but onely becauſe wee ſee the Word of God aſſuring ſuch happineſſe vnto ſuch as lay hold vpon them. So that, that which breeds faith, is the *reuelation of Gods promiſes*, by his *Word* and *Spirit*. Yet notwithſtanding the aſſurance of faith is much increaſed and confirmed by the ſight of thoſe ſignes of the truth of our faith, and other graces of God in vs.

A ſecond caueat.

Secondly, that I ſtand not preciſely vpon the order of theſe graces of God in vs, nor determine that queſtion, which graces are wrought firſt in the heart of a man: but that which I haue ſpecially aimed at in the order of ſetting them downe, is to begin at thoſe that either firſt appeare in a Chriſtian, or are eaſieſt (as I conceiue) to bee diſcerned in him.

The 2 note by way of preface.

Thirdly, that I intend eſpecially the tryall of ſuch Chriſtians

as

as agree in this, that they are perſwaded that Chriſt died for them; that ſo the true Chriſtian may ſee reaſon to comfort himſelfe, that his perſwaſion is no preſumption, as is the perſwaſion of the moſt. It is true, that diuers of the ſignes of faith here to be handled, will ſhew faith in the weakeſt Chriſtian; though he will not yet be brought to acknowledge any perſwaſion. For this perſwaſion may bee ſecretly wrought vpon the heart: as it is when it relieth vpon the merits of Chriſt onely for ſaluation, though the iudgement of the Chriſtian be not reſolued againſt his doubts.

The queſtion then is, how a Chriſtian may trie his perſwaſiō of Gods mercy, and his intereſt of Chriſts merits, whether it be right or no.

The true faith.

For anſwer hereunto, I ſay, that the true Chriſtian doth proue his faith and perſwaſion to

to bee right, by these signes following.

I. Was wrought by the Word preached.

First, His faith or perswasion was wrought by the hearing of the Word preached: And therefore thou must first aske thy selfe, how thou commest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attaine it by meere naturall meanes or helpes, thou are deceiued. For, faith is first wrought by the Holy Ghost, in the preaching of the Gospel, as it is most cleare by the words of the Apostle, *How shall they beleeue in him of whom they haue not heard? and how shall they heare without a Preacher?* Romans 10. 14. And whereas it may bee, that many Christians haue not obserued the workings of their faith, and haue forgotten the time of their conuersion, & haue not iudgement to discerne how the Lord by the ministery of his seruants did change their hearts, and leade them to Christ:

Christ: therefore when this first signe cannot comfort, they must try themselues by the rest that follow.

Secondly, Hee hath an high *estimation of Iesus Christ.* For the man that hath true Faith, accounts all things most base in comparison of the knowledge of Christ, and the loue of God in him. He had rather be sure of Christ, then to gaine the whole world. Christ is more *precious* then all the world: Yea, is the onely thing in request in the desires of the Christian. Now Christ is *precious* onely to *them that beleeue*, 1 *Peter* 2. 6. and by this signe *Paul* knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world, *Phil.* 3. 9.

2. Esteems Christ aboue all things.

Thirdly, Hee readily receiues the testimony of Gods Ministers speaking out of the Word, and stickes to it against all the contradictions

3. Receiues the testimony of Gods Ministers before all the world.

traditions of the World. The Apostle *Paul*, 2 *Thess.* 1. 10. shewes, that this signe will bee pleaded and acknowledged in the day of Christ: *Christ*, saith hee, *will be made admirable in them that beleeue.*

Now some may say, But how shall wee know that wee doe beleeue?

Why, saith hee, you are true beleeuers, *because yee receiued our testimonie*; and this shall bee to your praise in that day.

4. Casts out hypocrisie.

Fourthly, Hee cannot abide counterfetting and hypocrisie. If it bee a right perswasion, it is a faith vnfained: Vnfained, I say, as in other respects, so in effect, because it cannot abide fainting, but with speciall hatred purgeth out hypocrisie, which the perswasion of hypocrits neuer doth, 2 *Tim.* 1. 5.

5. Will abide triall.

Fifthly, This perswasion is permanent: it will endure triall, it will hold out in the euill day; it

it inclines the heart to cleaue to Ieſus Chriſt, euen in the fire of tribulation, in the midſt of *manifold afflictions*, and diſgraces, and temptations. It is like the *Gold* in the Fornace *that periſheth not*: nor will it barely hold out; but a Chriſtian by his faith comforts and ſupports himſelfe in affliction, ſo as his faith becomes to him both a *breſt-plate* and an *helmet*: whereas the beſt faith, that is not *the faith of Gods Elect*, will proue but droſſe, if it be caſt into the Fornace of temptation, further then it is ſupported by carnall meanes and helpes, 1 *Peter* 1.6,7. 2 *Tim.* 1.12. 1 *Theſſ.* 5.8. *Ephe.* 6. *Luke* 8.13.

6. It beleeues all things.

Sixthly, Hee will beleeue all things, I ſay, all things that he apprehēdeth to be required, threatned, or promiſed in the word. To beleeue ſome things only, may be in any other kind of faith, eſpecially when they are ſuch things as ſtand with their own reaſons, or

or wils, or affections, or the common opinion of other men: But this is the glory of a liuely iustifying faith, it will giue glory to God in all things. *What euer God speake, it can beleeue*, so soone as it knowes it is spoken of God, though it bee neuer so contrarie to the iudgement of flesh and blood, *Acts* 24. 14.

7 Will not make haste.

Seuenthly, Hee *will not make haste*. This was the signe giuen in the Prophet *Esayes* time. He that beleeueth will not make haste. He had propheſied of hard times to fall vpon all the people: now this would ſhew amongſt them, who were true beleeuers. For thoſe that truſted in God, would *not make haſte*, to vſe ill meanes to helpe themſelues; they would ſtay their hearts in *reſt and quietneſſe*, and they would ſtay their feet too from running to *Egypt* or to *Aſſur*, which God had forbidden, *Eſay* 28. 16.

If faith be right, and thy perſwaſion

ſwaſion a ſound perſwaſion, and well grounded, there are ioyned with it theſe things following.

Eighthly, His perſwaſion is ioyned with a good and pure conſcience; a conſcience, I ſay, that makes him carefull to auoid ſinne, and doe good duties, and to ſerue God in ſinceritie, whereas the perſwaſion that is in wicked men, is not accompanied with a good conſcience, they doe not make conſcience of their wayes. Now this is a cleare rule of difference, 1 *Tim.* 1. 5, 19. and 3. 9. *Hebr.* 10.22.

8. Is accompanied with a pure conſcience.

Ninthly, He hath a *ſpirit* of diſcerning. There is a great deale of light comes into the heart with faith. A man cannot beleeue, and bee ignorant ſtill. The Chriſtian that is endued with faith from aboue, is endued with *wiſedome from aboue*: ſo as he can conceiue of the things of God that concerne ſaluation, which

9. And a ſpirit of diſcerning.

the

the naturall man perceiueth not. Though he may want ſtill in many knoledges, yet he hath skill in ſome meaſure to learne how to be ſaued. The doctrine of ſaluation hee can now vnderſtand, which is taught in the miniſtery of the Word; and hee now can make ſome good vſe of reading the Scriptures, that before diſcerned little or nothing in them. *The veile that lyeth vpon the hearts of all fleſh, is now taken from his eyes;* yea the very *entrance into Gods Word giueth light to the ſimpleſt* beleeuer. He that was ſtupid and vnteachable before, doth now *heare as the learned,* with an holy kind of in-ſight and iudgement, 2 *Tim.* 3. 15. *Pſalme* 119. 130. *Prou.* 1. 4, 8. and 9. 4, 5.

10. And the witneſſe of the Spirit of adoptiõ.

Tenthly, Hee hath a witneſſe within himſelfe, *He that beleeueth, hath a witneſſe in himſelfe,* 1 *Iohn* 5. 10. For hee hath the Spirit of adoptiõ to certifie him infallibly of Gods loue to him, and that he

is

is the child of God, *Rom.* 8.15, 16. & thus the beleeuers are said to be *sealed by the Spirit of promise*, Eph. 1.13,14. God leaues a pawne, a pledge with euery Christian that shall bee saued, to be as the earnest of his saluation, and this pledge and earnest is Gods spirit. And the Spirit testifies to the beleeuer, partly by reuealing vnto him the certainty and truth of Gods promises in his Word; and partly by printing vpon his heart these sauing graces, which distinguish him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the Holy Ghost, in the vse of Gods Ordinances, as the inward ratification of the assurance of Gods loue and goodnesse to the beleeuer. Of which after.

II. Beareth those fruits following.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it: and by the fruits of Faith, wee may know

know faith it selfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be seene without much digging; but by the fruit the tree beareth, wee may know what kinde of roote it hath, and of what sort it is. Now the fruites of faith are these that follow, and such like, as,

1. Loue

1. Loue to God and the godly: for *faith worketh by loue*, Gallat. 5.6.

2. Purity of heart.

2. Cleannesse of the thoughts and affections. For *faith purifieth the heart*. It maketh a man striue after inward purity, as well as outward: to get a *cleane heart*, as well as *cleane hands*. It worketh humiliation for inward sins as well as outward, *Act.* 15.9. and driues a man to seeke pardon in the Name of Christ, for all sorts of inward perturbations and secret euils.

3. Victory ouer the World.

3. *Victorie ouer the World.* Faith ouercommeth the world, 1 *Iohn* 5,4,5.

5.4,5. and so it doth, when it maketh a man so rest vpon God, and his truth and promise, as if he be put to it, to deny the respect of his owne credit, or profit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding himselfe ouer to be guided by Christ, and his truth, vnto the death, *Psalme* 18.14. *Hee liues by his faith*, *Gal.* 2.20.

4. Humilitie. For a true faith excludes boasting of our owne labours, gifts, or praises; and makes vsable, out of the sense of our owne vilenesse, to acknowledge all the glorie to Gods free grace and loue in Iesus Christ, Rom. 3 27. Gal. 3.22. 4 Humility

The confession and profession of the truh. Faith will make a man speake in defence of the truth: *I haue beleeued, therefore haue* 5 Confession.

haue ſpoken, ſaith *Dauid*, *Pſalme* 116: which the Apoſtles plead to proue their faith alſo, 2 *Cor.* 4. 13, 14.

6 Application of Chriſts righteouſneſſe.

6 The putting on of righteouſneſſe, which is not by the workes of the Law done by vs. The application of, and relying vpon the righteouſneſſe of Ieſus Chriſt, is the proper and onely worke of true faith, *Rom.* 10.

7 A very ſpring of grace.

7 It opens a ſpring of graces in the heart of a true Chriſtian: he that is a true beleeuer, is qualified with ſundry heauenly gifts which were not in him by nature; which gifts do daily diſcouer themſelues in his heart, flowing from thence, as if there were a ſpring of liuing water in his belly. *Sanctification of the Spirit and faith of the truth*, be inſeparable, *Iohn* 7. 38. 2 *Theſſ.* 2. 13.

CHAP.

CHAP. V.

The tryall of a godly man by such heauenly gifts as serue him in his iourney to Heauen.

THus of his tryall in his humiliation, and in his faith, It followeth in the third place, to try him by his gifts, which are the fruits of faith. The true Christian differs from the wicked man, in two sorts of gifts: Some of them are such gifts as are bestowed vpon him from aboue, but serue him onely for spirituall vse, *while he is on the way* in his iourney to Heauen, and so onely in this life; such as are the *sacred thirst*: *The loue to the word* and meanes of his holinesse: *The spirit of supplication*: *The loue of his enemies*; and *his desire after the apparance of Iesus Christ*. Other gifts hee hath, which will accompany him *home into*

Two sorts of graces in a Christian.

into his heauenly Countrey, and abide vpon him for euer, and are not abolished by death: such as are *sauing knowledge*, *the loue of God*, and *the loue of the godly*. First therefore of those heauenly gifts, which will passe away; and so he is qualified with fiue distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian, tryed by foure signes.

The first is, *his holy thirst*; which is an heauenly kind of appetite, by which hee is carried to the desire of things aboue nature; such as are the merits and *righteousnesse of Christ*: the *fauour of God*: the *presence of God*: the *full deliuerance from all sin*: the *remouing of spirituall iudgements*: the *saluation of other men*, and the like; and this thirst is a signe the more infallible:

1 Because it is *constant* and indelible in this life. There is no part of this life, but it continueth either in the *sense* of his affection, or in the *iudgement* of his vnderstanding

derstanding, so as hee accounts *spirituall things* to bee *the best things*: and though at some times his affection may be the lesse moued after them, yet his appetite is *daily renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *vse of all the meanes*, by which good things may bee attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or flashes of desire, *Psa.* 27.4. 1 *Pet.* 2.2. *Psa.* 63.1,2. *Psa.* 1.2. *Acts* 2.37.

3. Because it workes a constant and secret *meditation* of heauenly things desired; the heart frequently seekes after God day and night, *Esa.* 26.9. *Psal.* 63.1,6. For what wee desire feruently, wee thinke on almost continually.

4. Because if the Lord quench his thirst, and satisfie his desire in spirituall things, *the soule becomes*

as a watred garden; and then followes in him an heauenly kinde of *satisfaction and contentment*, with singular delight in the soule, and *vowes* and wishes of infinite and eternall thankfulnesse, *Psalme* 63.4,5. *Ieremiah* 31.25, 26.

And thus much of the first gift.

His tryall by his loue to the Word.

Secondly, The loue to the Word is another signe that hee is the Child of God, and a cleare euidence of his saluation. Now because all sorts of wicked men may resort to the exercises of the Word, and those that haue but a temporarie faith may shew a great estimation of the VVord, and find ioy in the hearing of it, and shew much zeale in things that concerne the word, and may yeeld some obedience to the directions of the VVord also: it is profitable to consider how the true Christian may proue that his affection to the VVord is more sincere

sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is sound in his loue to the Word, by these markes.

1 By his manner of receiuing it, when hee doth receiue the Word, *as the Word of God, and not of men:* setting his heart before Gods presence, & being affected as if the Lord himselfe should speake vnto him. This no wicked man dares doe: he dares not present himselfe with the whole intendments of his heart before the Lord. For this signe the Apostle *Paul* acknowledgeth the Thessalonians to bee true Christians, 1 *Thess.* 2. 13.

13. Signes to try his affection to the Word by.

2 By his appetite to his Word. For there is in a godly man as true an hũger after the Word, as the food of his soule; as there is in his stomacke after the food of his body; which shewes it selfe to be the more sincere, because it is constant; hee desires the

Word at all times, *and as hie appointed foode daily*; as it is in the bodily appetite, though after feeding, the ſtomack may ſeeme to bee full and ſatisfied, yet the hunger reuiues againe euery day, ſo is it with the heart of a Child of God: whereas wicked men regard the Word but by fits, and in a paſſion, and then at length fall cleane away from the affection to it, *Pſal.* 119.20. *Iob* 23.12.

3. By his loue to them that loue the Word.

4. By his ſorrow, becauſe other men keepe not the Word, *Pſal.* 119.136.

5. By his vnfained eſtimation of the Word aboue all worldly things, accounting it to bee an happy portion to enioy the word in the power and profit of it, *Pſa.* 119.14,72,111.

6. By his deſire and delight to *exerciſe himſelf in it day and night*, that is, conſtantly, *Pſa.* 1.2.

7. By

7. By his griefe, either for the want of the meanes by which the Word might be taught vnto him with power, accounting such want of the meanes to be a sore famine; or for want of successe in the vse of the meanes when he doth enioy it, *Psalm.* 42. 3. *Amos* 8. 12.

8. By the extent of his loue to all the Word of God, euen the Law, that with threatning shews him his sin, and searcheth out his most secret corruptions; being most affected with that ministery that doth most sharply rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the food of his body, *Iohn* 6. 27. *Amos* 8. 12.

10. By the cõstant sweet taste he finds in it, especially when it is powerfully preached, *Psal.* 19. 10 2 *Cor.* 2. 15.

11. By the end hee propounds

vnto himselfe in the vse of the word, which is, that hee might not sin: and that his wayes might be pleasing to God, hiding the word in his heart to this purpose, *Psal.* 119.11.

12. By his willingnesse and resolution to deny his owne reason and affections, his credit, his carnall friends, his profites, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his heartie respect of the Gospell, *Marke* 10.29. 1 *Cor.* 1.18.

13. By the effects of it: as,

1. When for the loue he bears to the Word, hee will seperate himselfe from the wicked, that might any way with-draw his heart, or endanger his disobedience, *Ps.* 119.115.

2. When he accounts the Word to be his chiefe comfort in affliction, and finds it to be the maine stay and solace of his heart, *Psal.* 119.23,24,50,51,54,143.

3. When

3. When it workes in him effectually the redresse of his wayes, and freedome from the dominion of sinne, *Iohn* 8. 32. *Psalme* 119.45,9,59, 1 *Thessalonians* 2. 13.

4. When it workes in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the Word, 1 *Thessalonians* 1.5.

And thus of the second gift.

The third gift is the spirit of *prayer* or supplication, as the Prophet *Zachary* cals it, *Zach*, 12.10. and this gift hee hath aboue all wicked men, which hee shewes many wayes: as,

His triall by his gift of prayer.

1. *Hee askes according to Gods will*, 1 *Iohn* 5.14.

13. Rules of tryall.

2. He prayes with perswasion that God will heare him. Hee *beleeueth* in some measure *that hee shall haue* what hee prayes for. Hee prayes *in faith*, *Marke* 11. 24. *Iames* 1.6,7. *Psalme* 6.9.

1 *Iohn* 3.22.

3. He prayes *in the Name of Christ*, and is affected with the sense of his owne vilenesse, and relies vpon the merits and mediation of Iesus Christ, *Iohn* 14,13. *Psa.*86.1,2.and 143.1, 2.

4. He will pray *at all times*, *Iob* 27.9. *Psal.*106.3.

5. He is *feruent in prayer*: his heart praieth: he hath the affections of prayer, *Iames* 5.16. *Psalm.* 6.8.

6. Praier makes him exceeding weary of the world: it giues him such a taste of his owne sinfulnesse, and of Gods goodnesse, and of the glory of Heauen, that he is vehemently carried with *desire to bee absent from the body, that hee might be present with the Lord*, Psa.39.12.

7. *When he knowes not how to pray as hee ought, the Spirit* prepares his heart, excites in him holy desires, supplyes him sometime with words, sometime with affections,

affections, and ſometimes worketh inward *vnexpreßable groanes*, which yet it preſents to God, as effectuall prayers, *Romans* 8. 26,27.

8. Hee findes an holy *reſt*, and quietneſſe in his conſcience and heart, with ſpirituall *boldneße* and *confidence* of truſt in God, if he *heare him graciouſly*, and *anſwer him* in mercy, Pſalme 3.4,5,6. and 116.17. and 91.15. *Ieremiah* 33.3.

9. *He loues the Lord* exceedingly *for hearing his prayer*, and deſires to *keepe himſelfe in the loue of God*, Pſalme 116.1. *Iude* 20.21.

10. His prayers proceed from an heart that loues no ſinne, but deſires to *depart from iniquitie*, and to doe that which is pleaſing in Gods ſight, 2 *Tim.* 2.19. 1 *Ioh.* 3.22.

11. He loues prayer in others, 2 *Tim.* 1.21.

12. Hee ſtriues againſt dead-

neſſe of ſpirit and diſtractions, as an heauie burthen, *Pſalme* 86. 3.4.

13 He makes praier his chiefe refuge: and he will pray, though prayer bee in neuer ſo much diſgrace. *Pſalme* 69.10, 13. and 142.25.

And thus of the third gift.

His loue to his enemies tried

The fourth gift is the *loue of his enemies*. Any Chriſtian may loue ſuch as loue him; but to loue his enemies, is onely to be found in the true Chriſtian, which he proues by theſe tokens of the ſinceritie of his loue:

1. He can *pray* heartily for them yea in ſome caſes he can mourne and *humble his ſoule* before God for them in their diſtreſſes, *Pſal.* 35.13, 14.

2. Hee *deſires their conuerſion* ſo vnfainedly, that hee is ſure, if they were conuerted, hee could reioyce in them as heartily, as in thoſe hee now much delights in.

3. He

3 Hee can likewise *forgiue* them their particular treſpaſſes againſt him; being more grieued for their ſinnes againſt God, then for the wrongs they doe him, *Math.6.14.*

4 He can freely acknowledge their iuſt praiſes.

5 He cannot onely patiently endure their reuilings, but can forbeare, when he could bee reuenged by bringing ſhame or miſerie vpon them, *1.Peter* 3.9. *Rom.* 12. 14. *1 Sam.*24. 18, 19. yea he doth, as he hath occaſion, ſtriue to *ouercome their euill with goodneſſe*; being willing to helpe them, or relieue them in their miſerie, and doe them any good for ſoule or body.

His tryall by the loue to the appearing of Chriſt.

The laſt gift which is found in the true Chriſtian, while he is in the way in this life, is, *His loue of the appearing of Chriſt*, which hee ſhewes:

1 By the longing after the time of Chriſts comming, whether by

by death or iudgement.

2 By his gladnesse at the promises, or signes of his particular or generall commings.

3 By his often meditations of that day, and his hearty prayers for the hastening of it, *Reuelat.* 22.10.

4 By his daily care to dispach all those godly duties which hee desires to doe before his death, and accordingly by his willing disposing of his estate, and endeuours to set his house in order.

And this desire of Christs comming is apparently the more sincere in him:

1 Because it ariseth out of his loue to God, and his hatred of his owne sinnes, and his wearinesse vnder the obseruation of other mens sinnes.

2 Because this desire is accompained with the care of the meanes, by which he may be prepared for saluation.

3 Because hee is thus affected euen

euen in his prosperity, when hee thriues in the world, and is not in any notable distresse.

Hitherto of his triall in such gifts as he is endowed withall in this life onely: his triall in the gifts that will abide in him for euer, follow.

CHAP. VI.

His triall in respect of such heauenly gifts as will not bee abolished by death.

THe gifts that will abide in him for euer, are these three: *Knowledge*, *the loue of God*, and the *loue of the brethren*. These are perfected, and not abolished by death. The triall of his knowledge

And first, in this knowledge, he differs from all wicked men, and so in diuers things: as, And so he differs from wicked men.

First, *in the things he knowes*: he knowes the nature of God in In the things hee knowes.

a right manner: he knowes God in Iesus Christ: hee knowes the vilenesse of his owne sinnes: hee knownes after an effectuall manner the mysteries that concerne the saluation of his soule: hee knowes his owne conuersion, and the forgiuenesse of his sinnes, and the *things that are giuen him of God*, *Math.* 13.13. *Iohn* 17.3. *Ier.* 31.34. 1 *Cor.* 2.12. Hee knowes that Iesus Christ is in him, 2 *Cor.* 13.5.

2. In the cause of his knowledge.

Secondly, *In the cause of his knowledge.* For *flesh and blood did not reueale* those things vnto him hee came not by them by the vse of naturall meanes, but they are wrought in him by the word and Spirit of God, *Mathem* 16. 17. 1 *Iohn* 2.27. and 5, 10. 1 *Cor.* 1.30.

3. In the effects of his knowledge

Thirdly, In the effects of his knowledge: for,

1. It breeds in him an vnspeakeable refreshing and gladnesse of heart in Gods presence,

Psalme

*Psalm.*36.9,10. *Psalme* 119.

2 It inflames him to a wonderfull loue of the Word of God aboue all earthly things, *Psalme* 119.97,98.

3 It workes in him an effectuall sauouring and tasting of the goodnesse of spirituall things, *Rom.*8.5.

4 It inclines him to a constant obedience and practise of Gods will, *Prou.* 8.9,17. *Iohn* 7.17. *Deut.*4 6. It redresseth his waies, *Psalme* 119. 10. 1. *Iohn* 2.3. and 3,24.

5 It beares downe pride, and conceitednesse, and frowardnesse and makes him humble and teachable, *Prou.*3.5,6. and 8,13, 14. *Iames* 3.17.

4 In the properties of his knowledge

Fourthly, In the *proprieties of his knowledge:* for,

1 It is *infallible*: his knowledge hath *much assurance* in many things, with strong confidence and resolution at some times, especially when hee is before

fore God, 1 *Thes.* 1. 5.

2. It is *indelible*, it cannot be vtterly blotted out, it is faſt grauen in his heart; cõtrary doctrine or perſecution cãnot raze it out, *Ierem.* 32. 34. *Epheſ.* 4. 13. *Pro.* 4. 5, 6.

4. It is *ſincere*; for firſt it inclineth him to giue glory to God, and receiue *all truth* as well as any truth. He receiues the doctrine of God, though it bee aboue reaſon, & againſt the common opinion of men, or croſſe his profit, or deſires, or the like. Secondly, it leades him principally *to vnderſtand his owne way*, and guides him to ſtudy the things chiefly that concerne his owne reformation and ſaluation, *Prou.* 14. 8. Col. 3. 16.

And thus he differs from wicked men in his knowledge.

His loue to God, tried by nine ſignes

Secondly, in his loue to God, hee hath theſe things which no wicked man can attaine to.

1. Hee hath a deliberate inward

ward inflamed estimation of God aboue all things, accounting *his louing kindnesse better then life*, and the signes of his fauour his greatest ioy, *Psal.* 63. 3, 11.

2. He loues and longs for the Lord Iesus Christ with certaine and sincere affection, *Ephe.* 6. 24. 2 *Tim.* 4. 8.

3. He delights in Gods presence, and shewes it by his vnfained loue to his house, *Psal.* 26. 8. and by his heartie griefe for Gods absence, *Cant.* 3. 1. and by his carefulnesse to set the Lord daily before him, walking in his sight, *Psal.* 16. 8.

4. He hates sinne heartily, because God hates it; and he dislikes sinners, because they hate God; accounting Gods enemies as if they were his owne enemies, *Psal.* 139. 21, 22. and 97. 10.

5. He constantly desires to be *like God in holinesse*, being carefull to approue his affection to God, by

by his *obedience to his commandements*, so as it is not *grieuous to him* to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, *Iob.14.21. 1 Iob.5.3. Deut.10.12.* and *11.22.* and is more affected with Gods approbation, then al the praise of men, *Rom.2.29.*

6. Hee is much affected with Gods mercie, and the blessings bestowed vpon him, which hee thankefully remembers to the praise of Gods free grace, *Esay 63.7. Psa.63.2,3,4,6,8.* and *107.22. Iob 36.24. Deut.16.2.*

7. Hee loues all the godly, for this reason chiefely, because they are like vnto God in holinesse, as being begotten by him, *1 Iohn 5.1.*

8. Hee is heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, He shewes it in diuers cases that befall him in his course

courſe in this life: as,

1. If he bee put to ſuffer any thing for Gods ſake, he endures it with much ioy and patience, 1 *Theſ.* 1.6. *Acts* 5.14. *Iohn* 22.15 to 19.

2. If at any time hee offend God by his owne faultineſſe, hee is heartily grieued & caſt downe, and doth conſtantly deſire to forſake any ſinne, though neuer ſo pleaſing and gainefull vnto him, rather then he would diſpleaſe God, *Math.* 26.75.

3. In all ſtreights and wants, he runnes to God, relying vpon God, as his *defence, rocke, and refuge* in all times of troubles, making his moane vnto him, and powring out his prayers and complaints before him, *Pſa.* 18. 1,2.

His loue to the godly tried by ten ſignes.

Thus of his loue to God.

Thirdly, his loue to the godly doth alſo diſtinguiſh him from all the wicked men in the world, becauſe here are diuers things to be

be noted in his affection to them which cannot bee found in wicked men:

1. As first, he loues the godly aboue all other sorts of men in the world; he accounts them as the *onely excellent people*, Psal. 16. 3. 1 *Iohn* 3.14. and affects them as if they were his naturall kindred, *Rom.* 12.9,10.

2. He loues them not for carnall respects, but for the graces of God in them, for *the truths sake*, and because *they are begotten of God*, 1 *Iohn* 5. 1. 2 *Iohn* 1. 2. 3 *Iohn* 1.

3. He delights in their *fellowship* and societie in the Gospell, as accounting them the happy companions of this life, *Psal.* 16. 3. 3 *Iohn* 8. *Phil.* 1.5.

4. He hath a *fellow feeling* of their miseries: he is in some measure affectioned to weepe with them that weepe, and reioyce with them that reioyce; especially he is glad when their soules prosper:

prosper, *Rom.* 12.15,16. 3 *Ioh.* 3.

5. His desire is to walke *inoffensively*, as being loth any way to be *an occasion of stumbling*, or scandall to any Christian, 1 *Ioh.* 2.10.

6. He can beare their *infirmities*, take things in the best sense, *suffer long*, and is *not easily provoked*: hee *hopeth all things*, and *boasts not himselfe*, nor enuies not them, nor will *receiue an euill report against them*, 1 *Pet.* 3.8. 1. *Cor.* 13.4,5,6. but rather makes apologie for them.

7. Hee easily praiseth them in all places, for their grace or obedience, *Rom.* 16. 19. 3 *Iohn* 6. *Psal.* 15.4. 1 *Thess.* 1.8.

8. His *wel-doing extends it selfe to them* to his power; he is bountifull, pitifull, and tender; hee hath *bowels of mercy*, according to the occasion of mercy, either corporall or spirituall. He gladly receiueth them, and with a ready mind communicates to their ne-

ceſſities, *Philemon* 7. 1 *Pet.* 3. 8. & 4. 8. 1 *Iohn* 3. 17. 3 *Iohn* 5.

9. He loues *all* the brethren. He hath not the *glorious faith of Chriſt in reſpect of perſons*, *Iames* 2. 1, 2. *Epheſ.* 1. 15. *Col.* 1. 4. Hee can make himſelfe *equall to them of the lower ſort*, Rom. 12. 16.

10. Laſtly, hee loues them *at all times*, euen when they are in aduerſitie, diſgrace, ſickneſſe, or any other miſerie.

Hitherto of the godly mans triall by his gifts.

CHAP. VII.

The triall of the godly man by his workes of obedience.

THE fourth way to trie him, is by his workes, or by his obedience in his life and conuerſation; and ſo his workes excell all the workes of vnregenerate men many wayes: as,

1. Be-

1. Becauſe what he doth, riſeth *out of the loue he beares to God and goodneſſe*; and therefore hee doth good heartily, and not by conſtraint, or with repining or delay: yea he is ſo ſtirred vp with the ſenſe of Gods goodneſſe to him, that hee is much humbled when he hath done his beſt, that hee cannot bring more glory to God, *Deut.* 30. 20. *Ioſ.* 22. 5. *Math.* 4. 19, 20. *Rom* 6. 17.

2. In doing good he hath *reſpect vnto all Gods Commandements*: there is no part of an holy life, but he deſires to practiſe it; and therefore he will obey Gods will in ſome caſes when it is againſt his profit, credit, eaſe, or the liking of carnall friends, preferrings Gods commandements aboue all things, yea life it ſelfe, *Ier.* 35. *Heb.* 11. 8. *Gen.* 22. 12. *Prou.* 7. 2. *Act.* 5. 29. *Mat.* 16. 25. *Exod.* 15. 26. 1 *King.* 9. 4. *Ierem.* 11. 4. *Iohn* 15. 14.

3. He will do good *at all times*, and

and not for a fit; making conscience of his wayes in all companies as well as any; *absent* as well as *present*; before meane Christians as well as before the best; at home as well as abroad, *Philip.* 2.12. *Gal.* 5.7. 2 *Kings* 18.6. *Psal.* 106.3.

4. Hee makes conscience of the *least commandement* as well as the greatest, *Mat.* 5.19. *Iames* 2.10.

5. He *comes to the light, that his deeds might be manifest, that they are wrought in God*, *Iohn* 3.21. Hee is desirous in all things to bee guided by the warrant of the Word of God.

6. He exerciseth his faith in the very discharge of the duties of his outward conuersation. Hee *liues by the faith in the Sonne of God*, and *commits his way to God*, and trusteth vpon the Name of the Lord, *Gal.* 2.20.

7. Hee knoweth that his obedience is right, because *God hearet[h]*

reth his prayers, and entertaines him gratiously, when he calls vpon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, *Iohn* 9.31. *Psalme* 66.18.

And thus of his workes.

CHAP. VIII.

His tryall by the entertainment hee hath from God.

5. Six fauours God bestowes vpon him which the wicked neuer feele.

THe fifth way by which hee may bee tryed, is by the entertainement that God vouchsafeth him in this life, which hee neuer vouchsafeth to wicked men. There are diuers specialties of fauour which God sheweth to him, and not to any vnregenerate man: As,

1. Election in time.

1. His *election in time* is a manifest token of Gods election of

him before time: the Lord shews that hee hath chosen him from euerlasting, when by the power of the Gospel hee seizeth vpon him particularly, and effectually perswades him to leaue the world, and the sinfull society hee liued in, and to deuote himselfe as a *liuing sacrifice* vnto God.

2. The baptisme by fire.

2. He is *baptized with the Holy Ghost and with fire*: the *baptisme by fire*, is onely proper to Gods Elect; the Holy Ghost at some times falls vpon him, & sets him all on a fire, on a fire I say, both of sudden and violent indignation at sinne, as it is sinne; as also the fire of holy affections, with which from God hee frequently and on a sudden is enflamed, while he stands before the Lord. For besides the affection which a godly man bringeth with him to Gods worship, he doth feele his heart oftentimes on a sudden surprised with strange impressions, sometimes of sorrow, some-

times of feare and awefull dread of God; sometimes of feruent desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, *Matthew* 3.11.

3. Much assurance.

3. He feeles at some times in the vse of Gods ordinances a maruellous work of the Holy Ghost, in respect of *much assurance* and strange establishment of his heart, both in the certaine perswasion of Gods loue, and the infallible beliefe of the truth; so as at that time no danger of death could amaze him, but hee could willingly witnesse his confidence by vndergoing any thing could befall him, 1. *Thessalonians* 1.5.

4. Ioy vnspeakeable

4. He feeles at some times the *vnspeakeable and glorious ioyes of the Holy Ghost* which are differing from the carnall ioyes or illusions may bee found in wicked men, because they are such ioyes, as hee feeles onely in the vse of

some ordinances of God, and such as by effect make him more humble, and vile in his owne eies, and doe inflame him to an high degree of the loue of God and goodnesse; which illusions can neuer doe.

7. The sanctification of his afflictions.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosses to become blessings vnto him, and worke his good, so as hee may plainely see, that it was *good for him to be afflicted*: and besides, God giues him many times the experience of his goodnesse, both by vnexpected consolation in his distresses, and gratious deliuerance out of them, *Rom.* 8.28. *Psal.* 119.

6. The answer of his prayers.

6. Lastly, To this place I may referre Gods hearing and answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP.

CHAP. IX.

His tryall by the Sacraments.

THe sixt and last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the *Sacrament of the Lords Supper*. For God hath appointed the two Sacraments to bee his broad Seales to assure his fauour vnto his people: and because none but worthy receiuers can bee partakers of so great a priuiledge as the Couenant of Gods grace, and the Gospel of Iesus Christ: therefore hereby doth the true Christian distinguish himselfe from all men. For in becomming a *worthy receiuer*, hee doth diuers things not onely required in communicants, but such as none but godly men can attaine vnto: As,

Sixe Rules of his trial about the Sacrament.

1. *He doth forgiue his enemies,*

as heartily as hee desires God to forgiue him his trespasses.

2. Hee *examines himselfe*, and vpon examination he both *eateth with sowre herbes* (that is) comes with some measure of griefe for his offences, and withall finds as vnfained a desire, that he might neuer offend God in anything, as that God should there assure him of the forgiuenesse of his sinnes, and that he will neuer punish him for any of them, *1 Cor. 11.*

3. The couenant of his heart is to cleaue to God, and the care of godlinesse all the daies of his life, *1 Cor. 5. 8.*

4. He is in some measure perswaded of Gods loue to him in Christ; and *discernes the Lords Body*, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeueth, that Christ will as certainly nourish his soule, as the outward elements can any way be

be fit to nouriſh his body, *Marke* 16.16. *Col.*2.12. 1 *Cor.*11.

5. He ſomtimes feeles the Holy Ghoſt inwardly, ſetting to Gods Priuie Seale by ſudden refreſhings, falling like the dew vpon his heart, and eſtabliſhing his ſoule before the Lord, *Eph.*1.13. 2 *Cor.*1.12.

6. His heart is knit vnto the godly more and more, and increaſeth in his reſolution to cleaue to them onely, and forſake all other profeſſions of men in the world; louing them vnfainedly, and deſiring it for euer to a partaker of their lot, 1 *Cor.*10. 16,17.

Chap. X.

The directions that shew him how to get assurance by the helpes of those signes.

HItherto of the signes of the godly man. Now followes the course that the weak Christian should take by the vse of the former signes of tryall, to establish his heart in the assurance of Gods fauour, and his owne eternall saluation.

My aduice is therefore, that the weake Christian that findes want of establishment and cleare assurance, should take the former signes of tryall, and goe apart, and set himselfe in Gods presence, emptying his heart of worldly distractions, and seriously consider of euery rule of tryall apart; and gather out into some little paper-booke so much as in euery signe hee can clearely find

find to be in himselfe, and that which hee durst through Gods mercy resolutely auouch to bee wrought in him by the grace of God. And this I would haue him to doe with deliberation, trying himselfe by one or two of the chiefe heads at most in a day, spending no more time about it then he may well allow, without wearinesse or dulnesse.

Now because he may be perhaps discouraged with the obseruation of diuers things, which he may find wanting in himselfe in euery signe; hee must therefore take sound notice of the distinction of Christians made by the Apostle *Iohn*, 1 *Iohn* 2. who casts al true Christians into three sorts. Some are *Infants*, and either new borne, or but weakely qualified with the graces of Christ; yet are right, and haue true grace in some measure. Others are *strong men*, that is, such as haue the gifts of the Spirit

litiely and in their power in them. Others are *Fathers*, that is, such as haue had long experience in the powerful practice of godlineſſe, and haue beene long exerciſed in all kinds of well-doing. Now all theſe three ſorts may be ſuppoſed to come to theſe ſignes. The weake Chriſtian onely takes to a few of the plaineſt markes in the explication of each ſigne. The ſtrong Chriſtian he takes to the moſt of the markes. The Fathers they in a manner diſcerne all the particulars of Gods graces, and the ſeuerall workings of them. Each of theſe, euen the weake Chriſtian, may ſee ſo much as may ſtay his heart in aſſurance, and ſo ſettle his faith and ioy.

When there are many ſignes of one and the ſelfe-ſame thing, it is ſufficient if it can be demonſtrated, though it be but a few wayes, ſeeing euery particular marke being warranted by Scripture,

ture, hath force to conclude for assurance, and to proue that wee differ from all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to proove thy election and saluation. For whereas the most and best of vs if wee be asked this question, By what markes doe we know that we are the true children of God, and not wicked men? If we answer on a sudden, and by present memory, we can scarce giue two sound reasons to proove the infallibilitie of our happy estate: which shewes, that the most of vs liue at a great vncertaintie. Now he that hath gone through the signes, shall finde perhaps twenty, or thirty, or fortie seueral and distinct arguments or markes

markes, which when he hath collected them all together, may ſerue to anſwer all the obiections of all the Diuels in Hell. *The gates of hell cannot preuale againſt his faith*: which I declare thus: If the Diuell ſay, Thou art a wicked man, and an hypocrite; thou mayeſt readily anſwer, that by the grace of God in Ieſus Chriſt thou art none ſuch; and mayeſt put the Diuel to proue by the Word of God; that euer any wicked man did attaine to all thoſe ſignes thou haſt collected. Which, becauſe it cannot bee done, thou mayeſt with much reſt and full aſſurance commit thy ſelfe to God, and bind thy ſelfe by Couenant, neuer more to diſhonour him by ſuch vnbeliefe, as to call his loue and his ſaluation into queſtion. If a three-fold cord cannot bee broken, how weake then ſhould thy heart be, if thou ſhouldſt feare thy eſtate, vnto which God hath ſo ſealed,

and

and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carrie them to thy godly Pastor, and desire him to peruse them, and accordingly giue thee his ministeriall testimonie concerning them in the name of Iesus Christ, and this may adde much satisfaction and rest to thy conscience.

If in reading any of the signes, thou finde any speciall doubts, at any hand suppresse them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayst gaine much profitable knowledge by propounding these cases of thy particular conscience.

The least gaine that can bee imagined by this course, is, that whereas before thou hadst few euidences or none for thy estate, thou shalt now haue many of all

sorts:

sorts: and it must needes bee thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and try thy very heart and reignes, and all thy secretest desire and practices.

Yea, this benefit thou maiest reape by the signes, that they wil tell thee all the dayes of thy life, how it is with thee, whether thou goe forward or backward. For if by examination now thou gather out all thou canst finde by thyselfe, these will not onely lie by thee to helpe thee against any temptation at any time; but besides, if thou try thy selfe againe, either against the next Sacrament, or the next yeere, thou mayest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in diuers things in each signe, which before thou durst not acknowledge; and besides, it will exceedingly shew thee what thou wantest in each grace of

of God, and so what thou shouldest set thy selfe about, and get thy wants supplyed. It will at all times make a true Anatomie of thy estate; which to the well aduised Christian ought to bee accounted a matter of great moment.

The God of peace giue thee all peace and ioy in beleeuing.

If thou receiue any good by this Treatise, praise God, and pray for me.

FINIS.

THE SIGNES OF THE WICKED MAN.

TOGETHER WITH Directions that ſhew how the ſeuerall *Gifts and Graces of Gods* Spirit may be maintained.

NEEDFVLL FOR SVCH AS *want thoſe Graces, and for ſuch as deſire to increaſe in* them.

By N. BIFIELD late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

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1630.


BRITISH
MUSEUM

TO THE MVCH HONORED LADIE, the Ladie *Bridget Tracie*: *Nicholas Bifield* wiſheth all proſperity in the things *of the Kingdome of* CHRIST.

MADAM,

BEing deſtitute of a better gift to beſtow vpon your Ladiſhip, to teſtifie my thankefulneſſe or obſeruance, I preſent this little Treatiſe vnto you. It may haue more vſe then it ſhewes for. For if things ſhine more cleerly

cleerly when their contraries are ſet by them; then may this deſcription of the eſtate of a wicked man by Signes, ſerue much to eſtabliſh the godly in the point of Aſſurance, when he ſeeth himſelfe freed from thoſe fearefull & forlorne markes. And if men vſe to make much of all thoſe directions, by which any gaine or treaſure may be certainely compaſſed, then ought the Directions not to bee deſpiſed, that ſhew how the Spirit of God and the Graces thereof may bee attained: For by theſe directions, both thoſe that want the true graces of Chriſt, may here learne how to get them; and ſuch as haue them but in weake meaſure, may by the ſame

Rules

Rules learne how to increaſe them.

I haue beene induced to thinke of your Ladiſhip in this Dedication, partly in acknowledgement of the great reſpect due to the Family out of which you came, as it hath beene a principall meanes of cauſing the light of the Goſpel for many yeeres to ſhine in thoſe places where the people had ſitten in darkeneſſe and in the ſhaddow of death: And partly drawne by the many praiſes I haue obſerued in your Ladiſhips, ſince the time of your noble ſoiourning in the noble Familie you now liue in. Your great reſpect of my Miniſtery, and your conſtant paines to employ your ſelfe about religi-

ous

ous duties, deſerue from mee more acknowledgment then ſo meane a gift as this can diſcharge. Madam, you are happy aboue many, that God hath inclined your heart to beare the yoke of Chriſt in your youth, and diſcerne the glory of the ſpirituall kingdome of Ieſus Chriſt. Your meekneſſe aſſures me libertie to beſeech you to goe on in the good way of God, and to cleaue faſt with all heartie affection vnto the Truth, as you haue learned Ieſus Chriſt. It ſhall bee a great increaſe of your glory, to increaſe in the knowledge and grace of Chriſt, and (in ſound deniall of your ſelfe, and contempt of the world) to faſhion your ſelfe to all the courſes, by

which

which you may bee pleasing in the eyes of God, whiles multitudes in the Gentrie of the land, of both sexes, by following fooliſh vanities, forſake their owne mercie.

Now the God of peace ſanctifie you throughout, & ſo proſper his owne worke in you, that your whole ſpirit, and ſoule and body may bee preſerued blameleſſe vnto the comming of our Lord Ieſus Chriſt, *March* 9. 1618.

Your Ladiſhips to bee commanded in Chriſt Ieſus,

N. BIFIELD.

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THE

THE PREFACE TO THE CHRISTIAN *and carefull Reader.*

HOw necessary it is for all sorts of men in the visible Church, to trie their estates whether they be true Christians or no, may appeare by the expresse charge giuen in the Scriptures concerning it. The Apostle *Paul* chargeth men to *examine themselues whether they be in the faith*, and *whether Christ Iesus be in them, vnlesse they be reprobates*, 2. *Cor.* 13. 5. And the Apostle *Peter* would haue all Christians *diligently to make their calling and election sure*, 2. *Pet.* 1. 10. And the like com-

mandemẽt lay vpon them in the Church of the Iewes in the old Testament, as may appeare by that exhortation, Lam. 3.40. *Let vs search and try our wayes, and turne againe vnto the Lord:* and the Prophet *Dauid* in this case, chargeth men to *commune with their owne hearts*, Psal. 4.4. How can men *draw neere vnto God in the full assurance of faith*, if they will not be at the paines to examine themselues? *Heb.* 10.22. Or how shall we euer *know that wee are of God*, or attaine vnto any *confidence of faith*, as we ought to doe? 1 *Ioh.* 5.19. *Eph.* 3.12.

How fearefully this point of sound triall is neglected, and how miserably most men are deceiued for want of it, may appeare by this obseruation, which may vsually be made of men in the most places, *viz. that many that are carnall men, say, they are godly; and many that are godly men, say, they are but carnall.* Be-

Note.

sides

ſides that, a multitude of men, both good and bad, liue in ſecuritie: the one not caring to get out of ſo wofull an eſtate; and the other not regarding the riches of Aſſurance.

The cauſes of this miſerable ſecuritie, may be obſerued and noted both in wicked and in godly men.

In wicked men theſe things may be eaſily diſcerned.

Why wicked men neglect the triall of their eſtates.

1 A lothneſſe to examine themſelues and try their eſtates exactly, for feare leſt they ſhould finde that they are not in a good eſtate. Their hearts ſecretly condemne them, and they thinke, if they ſhould take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them: and therefore they rather chuſe to liue in that doubtfull eſtate, then to be put out of doubt, and made to know, that they haue yet no right to the Kingdome

1 Becauſe they are afraid all is not well.

of heauen: neuer considering that the knowledge of our misery, may be one degree to get out of it.

2. They are slothfull.

2. In such as see all is not well with them, the cause is *slothfulnesse*, mingled with horrible *presumption:* they had rather weare out their dayes in danger, then be at the paines to vse the means for their owne repentance and reformation: they will wretchlesly put it to the venture.

3. They rest vpon the common hope.

3. Others will aduenture vpon their *common hope of mercy:* they haue certaine generall confused apprehensions of mercy in God, vpō which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish: their hopes prouing but *as the house of the Spider:* and the imaginarie mercy failing them, they die either as stockes without sense, or as *Iudas* in horrible

rible despaire.

4. Others rest themselues vpon their outward *profession of Religion* and some general things wrought in them, and the good opinion others haue of them: & so being somewhat *neare the kingdome of God*, they are content to rest there, as the Israelites did neare *Canaan*, though they neuer possessed it. We see many think, there needs no more to be sure they are in a good cõdition, then to heare Sermons, & abstaine from grosse outward prophannesse, and to be well reputed of among the godly, &c. pleasing themselues with the *shew of godlinesse*, though as yet they *deny the power of it*, as hauing attained to other righteousnesse *then the righteousnesse of the Scribs and Pharises*.

Or 4. vpon their outward profession of Religion.

5. In multitudes of men, there are seated euill opinions about assurance: They thinke either it is *impossible* to bee had, or it is

Or 5. they haue euill opinions about assurance.

needlesse, or it is *presumption* to seeke it.

6. They are letted by their beloued sins.

6. All wicked men are hindered by their *beloued sinnes*, which they are not willing to part with; but of purpose forbeare the care of heauen, that they may the more securely liue in sinne.

Why some that are godly, neglect the triall of their estates.

Thus of wicked men: It is true also, that many godly Christians haue beene, and are extreamly faulty in neglecting the triall of their estates, and their assurance: and the causes of this negligence in them are diuerse: as,

1. Euill opinions.

1. Some are so much *mis-led* by the surmises of their owne hearts, that they think that assurance would breed security, and that it is a better way to keepe their owne hearts humble, to be somewhat doubtfull: not knowing, that vnbeliefe is the chiefe cause of slothfulnesse and securitie: and that the assurance of faith is the chiefe meanes to purge

purge the heart, and quiet the ſoule, and works effectually in all the duties of loue.

2. In the moſt, *Ignorance* of their owne gifts and Gods promiſes, is the cauſe: for if Chriſtians did ſee diſtinctly; how far the Lord hath brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promiſes, they ſhould not faile of comfort, and eſtabliſhment of heart. 2. Ignorance.

3. *Smothering of doubts* and temptations, is a great let in many: diuers Chriſtians are ſecretly, and daily aſſaulted with certaine ſtrange doubts; which, if they did propound, & get ſound anſwer vnto their hearts, would heale within them, and the worke of faith proſper. 3. Smothering of doubts and temptatiõs

4. Some Chriſtians are kept without aſſurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods ſeruice: They *are wicked* They are wicked ouermuch.

ouer-

ouermuch: wheras if they would ſtudy thoſe Scriptures that ſhew how graciouſly the Lord ſtands inclined toward his people, notwithſtanding their daily wants, their hearts would be much eaſed, and their minds cleerely reſolued to truſt vpon the euerlaſting mercies of their God.

5. Melancholy. 5. In ſome, the cauſe is found in the diſeaſe of their bodies: *Melancholy*; when it is growne to a diſeaſe, is a moſt ſtiffe and pertinacious aduerſary to Comfort and Aſſurance: it doth fill the heart with ſo many ſad conceits and fancies, and is an humour ſo vnteachable, that comfort for the moſt part is as water ſpilt vpon the ground: And the more difficult it is to remoue this let, becauſe vſually the parties poſſeſt by this humour, are ſo far from ſeeking help, that they will not be perſwaded that they are troubled with any ſuch diſeaſe.

6. Paſſions. 6. Some Chriſtians are hindred

dred by their owne *Passions*; they are so froward and vnquiet in their dispositions, that their hearts are daily lifted off from the benefit of setled assurance, by their own habituall discontents. Frowardnes is a mischieuous distemper, that weakens both body and minde; and assurance and strength of faith, seldome dwels in an vnquiet minde.

7. Others want assurance, because they *neglect the meanes of assurance*: they doe not *try all things, and keepe that which is good*; or *they call not vpon God* daily, feruently, and constantly, to giue them the *spirit of reuelation*, to shew them *the hope of their calling*, and their glorious inheritance, *Eph.* 1.18,19. 7. Neglect of the meanes.

8. *A barren life* is an vncomfortable life: and contrariwise, to *abound in good workes*, hath stedfastnesse, and a secret rest of heart, as an vnseparable companion of it. 8. A barren life. 1 Cor. 15.58

9. The

9. Too much loue of earthly things.

9. The *loue of earthly things* is another great impediment. Many professours haue their thoughts and cares so eaten vp with worldlinesse, that they cannot seriously seeke Gods Kingdome, nor constantly hold out in any course for the attainement of assurance. This degree of faith requires some degree of the contempt of the world.

10. Secret sin.

10. In some, there lodgeth some *secret sin*, which they know, and do not purge themselues for, and doth daily preuaile in them; and this either keepes out Faith, or keepes it downe in the cradle, that it can get no strength. When I say, *secret sins*, I meane, secret from others, not from themselues. For sinnes of meere ignorance God doth not scourge in his seruants so, as to withhold his graces from them.

CHAP. I.

Containing the signes of open wicked men.

THe tryall of the estates of all sorts of Christians, may be performed by examining themselues by two sorts of signes; some are such as describe the wicked man,& some such as describe the godly man;and of the tryall of the godly man; I haue intreated before. Wicked mē in the Church are not all of a sort: for some are *manifestly prophane* and careless of the Kingdome of God; and some are in outward shew, such as professe the seeking of Gods Kingdome, but yet in deed and in heart are without God and without Christ, and such are all *Hypocrites*. VVicked men of the first sort, are discerned by such markes as these:and so he is a wicked man,

1. That

1 He is a wicked man, 1 That liues without God.

1. That can ſpend whole daies or weekes *without ſeeking after God*, or Chriſt; that accounts it no part of his care to looke after God, or any ſecret acquaintance or communion with God in Ieſus Chriſt; that liues, as the Apoſtle ſaith, *without God, and without Chriſt*, and therfore *without hope* in the world; that ſeldome or neuer thinkes ſeriouſly of God, *Eph.2.12.*

4 That auoids the ſocietie of the godly

2. That continually ſhuns and ſtriues to auoid the company & ſociety of ſuch as feare God, and in his heart loues not ſuch as bee religious, and makes conſcience of their wayes. This man is certainly in *darkeneſſe*, that *hates* Gods children, as the Apoſtle *Iohn* often ſhewes in his firſt Epiſtle; eſpeciall when he *hates* them, *becauſe they follow goodneſſe.*

2. That ſauours only earthly things.

3. That *ſauors* onely *the things of the fleſh*, that findes a taſte and relliſh only in earthly things, that placeth

placeth all his contentment in the things of this life, *Rom.*8.5. 1 *Ioh.*2. 15.

4. That is vncapeable and *vnteachable* in the things of God and godlineſſe, hauing the Goſpel and *the glory of Religion* hid from his heart, ſo as he ſees nothing in the Kingdome of Ieſus Chriſt *to be admired* and deſired of him; and when he enioyes the meanes, cannot diſcerne the things of God, 1 *Cor.* 2.14.

4. That is, diſcernes not the things of God.

5. That willingly *haunts with wicked* and prophane perſons, and delights in them, and chooſeth them for the companions of his life, *Pſal.*50. 2 *Cor.*5.11.

5. That ſorts with wicked men.

6. That of malice perſecuteth, and reproacheth, and deſpiteth the knowne truth, ſpeaking euill of the good way of God, which he himſelfe hath knowne and ackhowledged before, *Hebrewes* 10.

6. That of malice perſecuteth the truth.

7. That hath in him thoughts of *Atheiſme reigning*, concerning vile

7. That allowes himſelfe in Atheiſticall thoughts.

vile things of God, without ſorrow or trouble of heart for them, or rather deſiring he could proue them to be true, wiſhing there were no God at all, *Pſalme* 14. 1.

8 That calls not vpon God.

8 That calles not vpon the Name of the Lord, who is ſuch a one as wholly neglects this ſeruice of God in himſelfe and his Family, vnleſſe it be for faſhion ſake, without care or vnderſtanding, *Pſal.* 14. 4.

9 That is not chaſtened of God.

9 That was neuer chaſtened of the Lord: for they are baſtards and not ſonnes, *Heb.* 12. 7, 8.

10 That neuer examines himſelfe in knowne ſinnes.

10 That can ſpend his dayes without examining himſelfe, whether Ieſus Chriſt be in him or not: that minds it not to be ſure, that hee is in the Faith, 2 *Cor.* 13. 5. *Ioh.* 17. 3.

11 That applaudes himſelfe in knowne ſinne.

11 That flattereth himſelfe in his own eyes, when he is threatned for ſinne, and *bleſſeth himſelfe in his heart, when his iniquity*

is

is found worthy to be hated, Pſal. 36.1,2. *Deut.*29.19.

12 That ſecretly lothes, and contemnes, and in his heart conſtantly frets at the Word, when it is conſcionably & powerfully preached: that finds in the good Word of God *a deadly ſauour*, 2.*Cor.*2.15,16. 12. That lothes the Word of God conſtantly.

13 That liues in hypocriſie, and knowes he diſſembles conſtantly in the ſeruice of God, and doth not deſire to leaue it, nor take any courſe to reſiſt it, or humble his ſoule in ſecret for it. 13. That allowes himſelfe in hypocriſie.

14 That *deſires not the knowledge of Gods wayes*, and ſeriouſly accounts good courſes to be vnprofitable courſes, *Iob* 21.14, 15,16. 14. That refuſeth knowledge

15 That hauing the hand of God vpon him, and liues in ſorrow and miſerie, and yet neuer ſeekes to God, nor humbles his ſoule before God, nor acknowledgeth Gods hand; or if he doe, doth 15. That in great diſtreſſes humbles not himſelfe.

doth not labour to make his peace with God, *2. Cor.* 7. 10. *Ier.* 5. 2, 3.

16. That care not for the afflictions of the godly.

16. That cannot bee touched with compassion, or care for the afflictions of the Church and people of God, *Amos* 6. 5. and is mercilesse, *Math.* 25. *Iames* 2. 13 1 *Iohn* 3.

17. That will not vnderstand to do good

17. That hath no desire to be taught to doe good, but either cares not for Heauen and godlinesse, or thinkes himselfe wise enough to find the way without asking, *Psalme* 36. 1, 3.

18. That is not affected with feare or sorrow vnder spirituall iudgements; such as the famine of the Word, absence of God, hardnesse of heart, or the like.

18. That is iesensible of spiritual iudgemets.

19. That is an ordinary swearer.

19. That is a customary swearer, and repents not of it: God threatens hee will not iustifie such offenders, but pursue them as his enemies, Commandement 3.

20. That

20. That makes not conſcience to keepe Gods Sabbath: for God hath giuen the *Sabbath as a ſigne* betweene him and the people in the point of their *Sanctification*: ſo, he that cares not to prophane the Sabbath, by that ſigne is knowne to bee none of Gods people, *Exodus* 31.

20. That is careleſſe of Gods Sabbath.

21. That not onely commits ſinnes againſt his knowledge, but ſerues ſinne, and is a *worker of iniquitie*, loues it, defends it, and reſolues to continue in it, and placeth his felicity in it.

21. That is a worker of iniquity

22. *That beleeues not in the Son of God*: as they do not, that either deny his comming in the fleſh, or his perſon, or his offices, or elſe reſt not vpon him for life and happineſſe, *Math.* 16. *Iohn* 3 17. 1 *Iohn* 4. 10.

22. That beleeues not in Chriſt.

23. That in any one particular ſinne, knowing it to be a ſinne, *hates to bee reformed*, Pſalme 50. 17.

23. That hates to be reformed.

24. That

24. That hath not the Spirit of Christ.

24 That hath not the Spirit of Christ. For *if a man haue not the Spirit of Christ, the same is not his*, Rom. 8. 9.

25. That cannot forgiue his enemies.

25 That cannot *forgiue his enemies*, nor pray for them that hate him, and wrong him, *Mat.* 6. For if men forgiue not vnto men their trespasses, neither will God forgiue them their sinnes, as is likewise shewed by the parable, *Math.* 18. 32.

26. That loues not God.

26 That loues not God, and shewes it,

First, by an habituall forgetfulnes of God, of which before.

Secondly, By his vnwillingnes to do Gods worke, his commandements being alwayes *grieuous* vnto him, and it *seemeth euill vnto him to serue the Lord*, 1 Ioh. 5. 3.

Thirdly, By insensibleneſſe of the dishonour of God.

Fourthly, *By louing his pleasures*, or profits more then God.

27. That feares not God.

27. That feares not God, and shewes it,

First,

Firſt, By not caring for Gods diſpleaſure, ſo he might eſcape Gods puniſhment.

Secondly, By comming into Gods preſence conſtantly, without any awefull regard of Gods Maieſtie.

Thirdly, By ſinning in ſecret with all ſecuritie, being onely careful to auoid the eyes of men.

Fourthly, By contempt of the threatning of God in his Word.

28. That *is dead in treſpaſſes and ſinnes*, Eph. 2. 1, 2. that can be guiltie of many and monſtrous crimes, and as if he were a dead man, continues vnder the burden of them without ſorrow, or feare, or remorſe, or care of amendment, *Eph.* 2. 1. 28. That is dead in ſin.

29 The Apoſtle *Paul* puts a number of offenders in diuers groſſe ſinnes, into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the Kingdome of Heauen, 1 *Cor.* 6. 9. Fornicators, 29. That is guiltie of any of his ſinnes in the Apoſtles Catalogue.

tors, Idolaters, Adulterers, the Effeminate, Sodomites, Theeues Couetous persons, Drunkards, Reuilers, and Extortioners: and so in the Galatians.

30. That cannot repent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewayle them, nor any way set themselues soundly to reforme them.

Chap. II.

Containing the signes of Hypocrites.

THus of the markes of notorious and wicked men. The signes by which Hypocrites may bee knowne, follow; and these are of two sorts:

Two sorts of these signes.

First, Such as describe them so, that themselues may thereby know themselues.

Secondly, Such as giue occasion to men to feare their soundnesse,

neſſe, and ſhew, that they are likely to fall away, though for the preſent they make ſhew and profeſſion of religion, and doe eſcape much of that filthineſſe, which is in the outward liues of others.

For the firſt, theſe are the ſignes of an hypocrite.

13 Signes of hypocriſie.

1. To *profeſſe Gods Couenant with his mouth; and deny it in his workes, Pſal. 50. 16.*

2. *To do his workes of purpoſe to be ſeene of men,* when he might conceale the knowledge of them, and doth this of purpoſe, chiefly becauſe he would haue the *praiſe* and applauſe *of men, not ſeeking* the approbation, *or praiſed of God, Mat. 6. Rom. 2. 29.*

3. *To make cleane the out-ſide of the platter, and let the inſide bee foule;* To bee like *a painted ſepulcher:* To auoide apparant outward faults, and yet to harbour a world of wickedneſſe in his heart, without any true repen-

tance for it, *Math.* 23.

4. To censure small matters in others, and be guiltie of great crimes himselfe: To *see a moate in another mens eye, and not care to cast out the beame in his owne eyes, Mat.* 7.

5. To pretend care of pietie towards God, and yet be vnmercifull to men; or neglect workes of mercy to the poore, that he is able to do, and yet vnconscionably omits it, *Iam.* 1. 26.

6. To require many things of others in their practice, and yet make no conscience of obseruing them in his owne practice: To *binde heauy burthens vpon other mens shoulders, and not to touch them with his owne finger, Math.* 23.

7. To arrogate to himselfe the titles of godlinesse, and yet enuie and hate godlinesse in others, and to endeauour to hinder them, or oppose them, that would *enter into the kingdome of heauen, Math.*

Mat. 23.

To praise the dead, or the absent seruants of God, and yet despise and persecute such of Gods faithfull seruants, as are set ouer them, and to disobey them; *Mat.* 23.

9. To speake faire to mens faces, and behinde their backes to reuile and slander them.

10 *To draw neere to God with his lips, when his heart is far from him:* In the daily seruice of God to allow himselfe in the *habit of distractions*, making no conscience to worship God in his spirit, *Esa.* 29.13.

11. Neuer in secret to make conscience of prayer to God; and not to cry to God, except it bee in sickenesse, or great aduersity; disregarding prayer in health and prosperity, *Iob* Chap. 27. ver. 9, 10.

12. With prophaneneſſe to neglect Gods commandements, and to be onely diligent to vrge

and obserue mens precepts, or the traditions of men, *Mat.* 15. 13. To punish, or reproue sin in some, because he hates them; or to forbeare reproofes or punishments of others, because he feares or fauours them.

CHAP. III.

Containing the signes of such as are likely to be vnsound, and will not hold out.

THus of the first sort of signes of hypocrites: Now follow such probable signes of hypocrites, as men may take notice of, and do vsually foreshew their falling away at length; though for the present they make great shewes. Amongst them then that make profession of religion aboue the common sort of people; these are likely to bee vnsound, and not to hold out.

16 Signes of an vnsound Professor.

1. That

1. That ioyne not themselues to Gods people, but forbeare constantly, or forsake apparently their fellowship, *Hebrewes* 10. 24,25.

2. That are not carefull and desirous to reforme their housholds, and to set vp Gods worship in their Families; that are good abroad, but practise not godlinesse at home.

3. That customarily liue in any sin knowne to be so to themselues, without sorrow or amendment, whether it be in their particular calling, or generall conuersation.

4. That constantly and with delight choose out vngodly men to bee their chiefe companions and friends.

5. That are wilfull in the vse of the vanities of the world, and will not bee reclaimed from their excesses, or offences that way.

6. That are stiffenecked, and

will not abide reproofe and admonition, but shew themselues conceited, and selfe-willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet haue some notable faults in themselues, which they make no conscience of.

8. That are swift to speake, and full of words, and forward to expresse their masterlike conceits, when they neither haue calling, nor fitnesse, nor power of the holy Ghost. The language of an humble Christian, that hath true grace, differs wonderfully from the empty and impertinent language of an hypocrite, who is seldome assisted with efficacy of matter.

Note.

9. That liues inordinately being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and slothfull in the duties

duties of his calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conuersation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meaneneſſe of their place, or because the world contemnes them, (though without cause, and though there be no iust exception against their sincerity.) They that haue religion *in respect of persons*, loue not any for religion sake.

12. That liues customarily in the sinne of swearing, or lying.

13. That is careleſſe of the *sanctification* of Gods Sabbath.

14. That hath had no manner of affliction of spirit for particular sinnes.

15. That is pertinacious in the defence of gainefull and delightfull sinnes.

16. That confirmes himselfe in the customary neglect of some of Gods ordinances, either publike, or priuate.

CHAP. IIII.

Shewing vnto the wicked the hope to be saued, if the fault be not in himselfe.

HItherto of the signes of wicked men, who must bee perswaded to abide the tryall without despaire; for the signes doe not shew them, that they cannot be saued; but onely, that for the present they are not in the estate of saluation *actually*, which though it may, and ought to be grieuous vnto them, to consider in what fearefull misery and sinne they liue in: yet they haue reason to know and beleeue, that they *may bee saued* as well as others: yea the acknowledgemēt of

of their misery is one step to saluation.

Now that wicked men may not die, but take a course to bee saued, two things are by them to be attained; first, the *arguments of hope*, that proue they *may bee* saued, and that there is *remedie* for their miserie. Secondly, the *rules*, that shew them what they must doe, which being done, they may be *certaine* of their saluation. Arguments of hope.

For the first, that they may be saued, these things may hopefully assure:

1. *That God hath sworne*, that *he desires not that the wicked should die, but rather that he should turne from his euill wayes, and liue*, Ezek. 18.31. 1 Gods oath.

2. That *God* hath with singular *patience* borne with him all this while, and hath not laid him beneath for all his sinnes, who long since deserued hell; and the Lord hath taught it too, that he 2 Gods Patience.

is *patience*, *that men might repent and be saued*, *Rom.* 2. 4. 2 *Peter* 3. 9.

3. The offer of grace to al

3. That *God offers his grace to all*, and hath made no exception against any particular man, and therefore why shouldest thou except thy selfe from saluation, when Gods grace is tendred to thee as well as others? God sends his *Gospell to euery creature*, euen to all Nations, *Marke Chap.* 16. ver. 15.

4. Sufficient satisfaction made by Christ.

4. *That God hath sent his owne Sonne* to bee a *sufficient sacrifice* and *propitiation* for the sinnes *of men*. He *is the Lambe of God*, *that taketh away the sins of the world*, *Iohn* 1. *Romanes* 3. 25. 1 *Iohn* 2. 1. and *in him God is well pleased*, and would haue all men know, that hee is content to take satisfaction from Christ, *Math.* 3. 17.

5. The meanes continued.

5. That God hath placed them in the visible Church, and doth yet continue the meanes that is

able

able to saue their soules, Acts 20. 32. Iam. 1. 21.

6. That God hath declared himselfe concerning sinne, that there is one onely sinne that in it selfe is simply vnpardonable: all the rest may be forgiuen.

6. One only sin vnpardonable

7. That God hath saued as great sinners as they, such as were *Manasses*, *Mary Magdalen*, *Dauid*, *Paul*: Many amongst the Corinthians were fornicators, drunkards, raylers, and the like, yet were *iustified*, *sanctified*, *and saued*, 1 Cor. 6. 10, 11. And these haue *obtained mercy*, *that in them Iesus Christ might shew forth all long-suffering*, *for a patterne to them which should afterwards beleeue to euerlasting life*, 1 Tim. 1. 13, 16.

7. As great sinners saued.

CHAP.

Chap. V.

Shewes how faith may be gotten.

THE rules of directions follow. This then is the question: What should a man doe that he may be sure of his saluation, the man, I say, that for the present doth not finde the grace of Christ in his heart? I answer: That his principall care must be to vse all meanes to get the graces of the godly Christian formed in his heart: And herein the Lord hath shewed vnto men singular mercy, that as hee hath shewed wayes in his *Word*, how his seruants may *discerne* the graces, that are so many signes and pledges of Gods loue, and their owne saluation; so hath he in the same word laid downe cleere *directions*, that shew how euery grace may be attained, and formed, and nourished in the hearts of men.

And

And first I will begin with Faith; And the question is, What should a man doe that hee might attaine Faith?

Quest.

Hee that would beleeue, must obserue these rules:

Answ.

1. Hee must in the first place betake himselfe to Gods *promises:* For without the promise of grace, it is impossible Faith should euer bee formed aright in a man, hee must labour to see what the Lord saith distinctly vnto sinners: I will instance in that one promise, Ioh. 3. 16. *God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeued in him, should not perish, but haue life euerlasting.* Now his care must bee, seriously to marke, and cleerly to vnderstand Gods meaning, which in this promise is to assure saluation to any in the world that wil beleeue in Christ.

1. He must consider of Gods promises.

2. He must then consider *Gods commandement* concerning faith, that

2. He must take notice of Gods commandement to beleeue.

that God doth require him to beleeue; and is so farre from being displeased with him for beleeuing in Christ, that for this cause hee will damne him in hell if hee beleeue not, *Iohn* 3. 18. 1 *Iohn* 3. 23. Hee doth as exactly require vs to relye vpon this course of saluation by Iesus Christ, as hee doth require any thing of vs in the morall Law: and as we ought not to sweare, or commit adultery, or steale; so ought wee not to dare to liue without beleefe in Iesus Christ.

3. Hee must pray for faith.

3. Hee must pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; for *faith is the gift of God*, Eph. 2. 8. Hee should pray ouer the promises, and beseech God to incline his heart to rest vpon them, as the best treasures in the world: cry vnto the Lord, *Lord, helpe my vnbeleefe.*

4. He must renounce his owne righteousnesse.

4. Hee must absolutely lay aside all thought of his *owne righteous-*

righteousnesse by the workes of the Law, and looke onely to Iesus Christ, and the *righteousnesse in him*, else he will *faile of the righteousnesse of God*, Rom. 10. 3.

5. He must waite vpon the powerfull *preaching of the Gospell*, as the onely outward *ordinarie meanes* to beget faith, offering his soule daily vnto God, and attending to the Word of God, ready to obey the motions of the Spirit, knocking at the doore of his heart in the ministerie of the Word, knowing that from this ordinance of God, he is to expect the *gift of faith*: he should betake himselfe to it, with resolution to waite with daily expectation, till the Lord bee pleased to *send the Holy Ghost* into his heart. And this is a generall rule for this and all other graces of the Spirit: as men loue their owne soules, so they must prouide to liue where the Word of God is preached constantly, & in the power of it: for

5. He must waite vpon the Word preached.

for from thence they shall receiue vnspeakeable helpe and furtherance in all the wayes of God, *Rom.* 10. 14.

Chap. VI.

Shewing how true humiliation may be attained.

THus of Faith. In the next place, he must labour for true and sound humiliation for his sins; and to this end he must distinctly striue to get formed in him two things: 1. pouerty of spirit; 2. godly sorrow: for to these two belong all the branches of true humiliation.

For the attaining of spirituall pouerty, these rules are of great vse.

1 Gather a Catalogue of thy sins, either by memory.

First, make a Catalogue of thy sinnes, which thou must studie, either by memory or by booke. By memory thus: Goe aside, set thy soule

soule before the Lord, as if thou wereſt preſently to be iudged of him; call to minde particularly whatſoeuer thou canſt remember by thy ſelfe: conſider thy want, thy omiſſions, and commiſſions of euill, in youth or riper age, in heart or life, in things that concerne God, or man, or thy owne ſoule, and diſpoſition, thoughts, affections, words or deeds. Thou mayeſt then ſee an armie of rebellious euils thou haſt beene guilty of. By booke thus: Procure thee the labour of ſome reuerend Diuine, that hath briefly gathered the ſins of euery commandement; & from thence gather out ſo many ſins as thou knoweſt by thy ſelfe that thou haſt beene guilty of: lay thoſe ſins daily before thy conſcience, and conſider how many wayes thou haſt made thy ſelfe guilty.

Or by booke.

Secondly, conſider then the iuſtice of God, how he hateth all ſinne; which thou maieſt be aſſured

2. Conſider Gods iuſtice.

red of, if thou remember how he plagued our firſt parents, the old world, Sodom and Gomorrha; how fearefully he neglected the Gentiles, caſt off the Iewes; yea how he *ſpared not his owne Sonne* Ieſus Chriſt, when he became a ſurety for other mens ſinnes.

3 Think of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curſes which are denounced euery where in Scripture againſt ſuch offences as thou art guilty of.

4 Remember thy latter end.

Fourthly, force vpon thy ſelfe the remembrance of thy latter end, and thy appearance before *the tribunall ſeat of Chriſt, to receiue according to all that thou haſt done in thy fleſh.*

5. Obſerue Gods iudgments vpon the wicked

Fifthly, obſerue with what iudgement the Lord euery day fights againſt wicked men in all parts of the world, ſometimes by common plagues, ſometimes by ſpeciall & particular calamities.

6. Eſpecially Gods goodneſſe to thee.

Sixtly, aboue all things, marke with all thy heart Gods goodneſſe

neſſe to thee in particular, in enduring all this at thy hands, his bleſſings of all ſorts daily beſtowed vpon thee, chiefely his mercy offered to thee in Ieſus Chriſt, that can be content to forgiue thee all thy debts, ſo thou bee ſorry and weary of offending. Nothing can more breake thy heart, then to obſerue how God dealeth with thee, euen with thee in particular, that haſt deſerued ſo much euill at his hands.

7. Try thy ſelfe by the ſignes.

Seuenthly, Try thy ſelfe by a particular examination of thine owne eſtate, by euery particular of the ſignes of Gods children, and then thou mayeſt ſee, what a poore creature thou art, what ſhew ſoeuer thou makeſt in the world, and what naturall gifts or prayſes ſoeuer thou haſt: for then thou ſhalt find how exceeding emptie thy heart is of ſolid gifts and the beſt graces, and that many a poore creature, that maketh little

little shew in the world, hath an heart better graced by farre then thine.

8. Beg an humble heart of God.

Eightly, thou must beg hartily an humble heart of God, and a greater discerning of thine owne vilenesse. The Lord wil be sought vnto, and he is ready to be found if thou seeke him constantly and diligently. It is not a small worke to breake the pride and stonienesse of thy heart: it needs power from aboue.

9. Liue vnder a searching ministery.

Ninthly, Prouide to liue, if it may bee, vnder a forceable ministery, where thou mayest heare such doctrine daily as will search thy heart, and ransacke thy life, where thou maist feele the Word of God go downe into thy heart and reynes.

10. Watch against the things thou art naturally proud of

Tenthly, Marke what things they are, which by nature thou art proud of, and labour seriously both by arguments and restraint, to alienate thy affection from them: In particular, take heed of the

the snare that is in gay Clothes, delicious fare, worldly titles, and the like.

Eleuenthly, Shun and auoide with detestation the flatterer, and seeke vnto thee a righteous companion, that may smite thee for thy fallings, and *reproue thee, and not hate thee in his heart.*

11 Auoide the flatterer.

Twelfthly, Labour to keepe in thy memory and thoughts, six, or eight, or more, or fewer of thy faults, that thou wouldest be more ashamed of, and hast more offended in, and compell thy selfe daily to remember them: this will wonderfully doe thee good, and tame thy pride, & make thee more meeke, and more tractable, and mercifull all the day after thou hast duly thought of them.

12 Thinke still of some of thy worst fruits.

Thus of the way how to get thy spirit to bee truly poore and humble.

The next question is, What a man should do to get a soft heart and true godly sorrow, that hee might

Quest.

might be able to mourne for his ſinnes before God.

Anſw. 1 Conſider Gods promiſe about a ſoft heart

1 Hee muſt firſt conſider of Gods promiſes, who hath bound himſelfe by couenant to *take away the ſtony heart, and giue an heart of fleſh* vnto them that ſeeke vnto him for it, *Ezech.* 36. 16.

2 Daily confeſſe thy ſinnes to God, and beg ſorrow.

2 Hee muſt daily in the beſt words hee can, keepe a conſtant courſe in the confeſſion of his ſinnes before God, begging of God with all importunitie this mercie, that hee would melt and ſoften his heart; and reſolue, that hee would neuer ſtand before the Lord, but hee would remember this petition alwayes iudging himſelfe, giuing glory to God. It may bee the Lord will heare at the firſt or ſecond time of prayer: but if he doe not, thou muſt reſolue to watch and pray ſtill, without limiting God to the time of effecting thy deſire, as knowing that it ought not to ſeeme grieuous vnto thee, that

the

the Lord doth not presently worke what thou prayest for, considering how long the Lord hath called vpon thee, and thou didst not answere; and withall, the Lord is well pleased with these preparations in thy heart, and excepts thy endeauour to mourne, because thou canst not mourne.

3 Hee must obserue how the Lord deales with him in prayer, and be sure withall thankfulnesse to acknowledge any mercy God shewes him in prayer; as if hee make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that hee find his heart in any degree to melt: he should be wonderfull thankfull, if he can get but one teare in prayer, or that hee find his heart in any degree to melt; and this obseruation of Gods goodnesse letting him know, that hee regards his particular requests, will melt his heart

3 Bee thankefull for euery mercie in prayer.

heart indeed further, and perhaps set him all on a flame in desires to praise God, and to abase himselfe euen to the dust before the Lord, *Hos.*14.3.1.*Thes.*5.18.

4 Acknowledge thy faults to others.

4. That rule of the Apostle *Iames* is sometimes of singular vse in this case of breeding softnesse of heart, and that is, *acknowledging your sinnes one to another:* when in secret wee make our moanes to wise and mercifull Christians, and shame our selues for our speciall offences, it many times hath melting of heart ioyned with it: so as that heart, that before seemed hardned and dry, now easily dissolues into teares, *Iam.*5.16.

5 Go into the house of mourning.

5. To goe into the *house of mourning*, may bee in this case profitable; resort to such as be in sorrow for the hand of God vpon them, especialy such as mourn through the affliction of their spirits: conuerse with humble & tender-hearted Christians. *Ecc.*7

2. 6. In

6. In all the seruices of God be sure to *draw neare to God*, and keepe thy mind from *distraction* and hypocrisie: The Sun cannot haue such force to melt the waxe, as the beames of Gods presence haue to melt the heart, *Iames* 4. 6,7,8.

6 Take heed of distraction in Gods seruice.

7. The Apostle *Paul* being a sturdy Pharisee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *Hee must not lust*. The knowledge and consideration of the abundance of sinne guiltinesse he hath drawne vpon himselfe by the inward fruits of his euill nature, kil'd him outright, brake his pride, and mortified him, as hee at large repeates, *Rom.* 7.

7 Study the tenth commandment.

8 Remember the passion of thy Sauiour, the pouerty, banishmēt, ignominie, temptations; the apprehension, forsaking, arraignment, condemning, and cruell death which hee suffered for thy

8 Remember the sorrowes of Christ for thy sinne.

sinnes: *Looke vpon him that was pierced for thy sake, Zach.12.10.*

9. Get others to pray for thee.

9. If of thy selfe thou canst not yet attaine vnto sorrow for thy sins, get some godly Christian, that is endued with the gift of prayer, to ioyne with thee in priuate, that so the Lord may bee pleased to grant in Heauen, what we of him doe aske on earth.

10. Vse fasting.

10. Lastly, If all other meanes faile, then set a day a part by fasting; for the day of a fast was called the day of *afflicting or humbling the soule, Leu.16.29.* both because it was the maine duty to bee driuen after on that day, and besides, because the Lord vsually did blesse his owne ordinance so, as hee gaue an humbled heart to those that sought it of him.

CHAP.

CHAP. VII.

Shewing how the Spirit of adoption may bee attained, and alſo how the ſeuerall gifts of the Spirit may bee framed in vs.

THus of humiliation: It followeth that I ſhew how he may attaine to the other ſacred gifts which are markes of a godly man: as in the firſt ſort of gifts, how he may attaine to the loue of the Word, the gift of Prayer, the feare of God, the loue of his enemies, and the deſire of the comming of Chriſt: But before I enter vpon theſe, it is neceſſary to ſhew him how he may attain the Spirit of Adoption, which is neceſſary for theſe & al other graces

Queſt. How the Spirit of Adoption may be had.

And concerning the Spirit of Adoption, if any aske how it may bee attained: Or rather how it may bee ſtirred vp in vs, that we may feele his working in vs?

Answ. 1 He must pray for it

I answer, That hee is had and stirred vp by inuocation. God is pleased to declare himselfe willing, and ready to bestow his Holy Spirit vpon men, *If they aske him of him* by hearty praier. Hee that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne*, to be giuen into our hearts, *Gal.* 4. 6. And this our Sauiour Christ assures vnto vs in the Parable, *Luke* 11.

9. *And I say vnto you, Aske, and it shall bee giuen you: Seeke, and ye shall find. Knocke, and it shall be opened vnto you.*

10. *For euery one that asketh, receiueth; and hee that seeketh, findeth; and to him that knocketh, it shall be opened.*

11. *If a Sonne shall aske Bread of any of you that is a Father, will he giue him a Stone? Or if he aske a Fish, will he for a Fish, giue him a Serpent?*

12. *Or if hee aske an Egge, will he giue him a Scorpion?*

13. If

13 *If yee then, which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the Holy Ghost to them that desire him?*

2 Wee must waite vpon the preaching of the Gospel, where the Holy Ghost vsually falls vpon the hearts of men.

2 Waite vpon preaching.

3 When we feele the motions of the Spirit knocking at our hearts, or any way surprising vs, we must with all readinesse open the doores of our hearts, that the King of Glory by his Spirit may enter into vs.

3 Cherish the motions of the Spirit.

The next question is then, What wee should doe to get and preserue in vs the constant loue to the Word?

Quest. How wee may get & loue to the Word.

1 The answer is, First, That we should seeke to settle our selues vnder the powerful preaching of the Word; euen such a ministerie, as doth set out the glory of the truth, and of the Kingdome of Iesus Christ.

Answ. 1 Settle vnder a powerfull ministerie.

2 Pray God to quicken thee.

2 Wee must make conscience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his Lawes, as *Dauid* often did, Psa. 119.

3 Take heed of worldly cares.

3 Take heed of excessiue cares, and the ouer-reaching of desires in the emploiments of the world, or the immoderate vse of worldly delights; for those *choake the seed of the Word*, and alienate the affections from it; and so doth any grosse or beloued sin, Heb. 3. Math. 13.

4 And of personall discord with such as feare God.

4 Take heed also of personall *discord* with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart careless and negligent, and in some things wilfull; and if it be not looked to in time, will bring men from the liking of the Word, as they haue been drawne from the liking of such as loue the Word.

5 And of vngodly companie

5 Take heed of vngodly companie: For in such companie is quenched

quenched the sparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are best excited, *Psal.* 119.115.

6. Such as find some beginnings of desire after the Word, and liking to it, must take heed, that they estrange not themselues from the exercises thereof: For if they heare, or reade but now and then; either the heart will neuer bee throughly heated, or if it bee, it will easily waxe cold againe: and yet herein some are to bee warned to take heed of disordered excesse; for that will breed dulnesse, as well as neglect: As when they will reade daily for diuers houres; or when they prouide vnto themselues an heape of Teachers, as some that liue in great Cities, thinke it Religion to heare all sorts of men, and all the Sermons can bee come vnto: As if the power of godlinesse lay onely in

6. And of neglect of the increase thereof.

Or excesse.

the vse of the meanes of godlinesse.

7. Practise what thou heareſt.

7. We must practise what we heare, and labour to shew foorth the fruit of the doctrine. He that would bee in loue with husbandry, must sow his seed in his ground, and then the gaine of the Harueſt will still allure him to like the Trade. If wee be fruitlesse hearers of the Word, wee cannot loue it; or if we doe, it will be but for a flash, or small time.

Thus of the loue to the Word.

To attaine the gift of prayer.

He that would learne to pray, must follow these directions:

1. Pray God to teach thee.

1. He must goe to God in the Name of Christ, and beseech him to *giue him words*, and by his Spirit teach him to pray. It is God onely can make a man speake *a pure Language*; For hee onely can instruct the heart of man, and endue it with this heauenly gift, *Romans* 8. 26. *Ephesians* 6. 18.

2. It

2 It will much helpe him to ioyne himselfe to such as *call vpon the Name of the Lord with a pure heart*, especially in the dayes of their humiliation, 2 Timothy 2.22.

2 loyne with such as can pray

3 There are three distinct things which a man may with singular profit propound vnto himselfe in his prayers: Confession of sinnes: Petition for grace: and thanksgiuing for mercies receiued. Now the weakest Christian may be, through Gods blessing, comfortably furnished for his owne particular, if hee take such a course as this; to goe aside, and with all seriocie and attention of heart before the Lord, aske himselfe these three Questions.

3 How he may furnish himselfe in euery part of prayer.

Three Questions.

1 What sinnes haue I committed, which either now do trouble mé, or if I were to dye, would make mee afraid? Let him set them downe in a paper, or in his memory distinctly, till hee can

can bethinke himselfe of no more. It is no great matter for the order how hee sets them downe, so hee be sure he haue the chiefe sinnes, in which hee daily offends, or hath offended.

2. What would I haue the Lord doe for me, if I might haue what I wish? let him set the particulars downe, till he can remember no more. As for example, I would haue him forgiue mee my sinnes, and I would haue him giue mee strength against such and such sins, and I would haue him giue mee faith and assurance; and I would haue him giue me Heauen when I dye; and so goe on with all the things he feeles a desire in his heart to seeke of God, till he can remember no more: and if at any other time hee remember some speciall thing, which hee would further haue, which hee hath not in his Catalogue, let him set it downe, as from time to time he sees cause.

3 What

3 What speciall fauours hath God shewed to mee, which I see I ought to take special notice of? Let him set them downe distinctly, whether they be deliuerances, or such and such spirituall or outward mercis, preseruing the memorie principally of the chiefest of them.

Now when hee hath thus furnished these three heads with things that in particular concerne himselfe, they being all matters of weight, hee must now carry these things, or the chiefe of them in his mind, and frame his heart to speake to God in the best words he can get, to signifie his detestation of those sinnes, his humble requests for those graces, and his vnfained thankefulnesse for those blessings. Howsoeuer hee may be rude or vnperfect in his Language about these at the first, yet exercise will bring him to a ripenesse; and by this course hee shall be sure to speake

of

of things that concerne himselfe neerely; and that God which hath taught Parents to regard the vnperfect language of their little Children when they begin to speak vnto them, will himselfe much more delight to *heare the desires of his Seruants*, that are grieued, that they cannot speake in a better sort vnto him. The profit and comfort of this course will appeare by experience to be exceeding great: besides it is an easie way, where there is in any a true desire to bee at the paines to learne this Language of speaking to God by prayer; and Gods Spirit will helpe and teach the poore Christian, and draw his petitions for him, and prompt him both with words and affections: And the Christian must know this, that when hee hath confessed his sinnes, and shewed what hee should haue God doe for him, with the best words hee could in the truth of his heart, he

he hath made a most effectuall prayer to God.

Thus of prayer.

How the feare of God may be begotten in vs.

The awefull feare of God, and the reuerent dreading of God, may bee begotten and increased in vs, if we throughly remember and deepely ponder vpon:

1. The surpassing glory, and transcendent excellēcie and perfection of his Nature, his absolute purity and exact Iustice, and Holinesse.

2. The wonderfull workes of God, especially those standing miracles shewed in the hanging of this mighty earth, and those huge heapes of water in the cloudes, and the bounding of these mighty Seas, and such like.

3. His fearefull threatnings of all sorts of woes against the transgressions of men.

4. The terrour of the last day, and the dreadfulnesse of death and Iudgement.

5. The fearefull and sudden iudge-

iudgements which haue fallen vpon wicked men; either recorded in Scripture, or reported in Hiſtories, or obſerued in experience.

6. Eſpecially, if wee thinke much and ſeriouſly of the great goodneſſe of God to vs, how hee hath ſtriuen with vs to ouercome vs with his mercies.

How loue to our enemies may be excited.

Thus of the feare of God.

We ſhould ſtriue to ſtirre vp in vs affection and loue to our very enemies, by ſuch conſiderations as theſe:

1. Becauſe Chriſt, to whom we are infinitely bound, hath expreſly charged vs to look to this; That we doe loue our enemies; and therefore for his ſake wee ſhould deny our ſelues, and our owne corrupt deſires and affections, and ſtriue to ſhew the truth of our loue euen towards them that hate and perſecute vs.

2. There is none ſo wicked but they haue ſomething good in

in them, and worthy to be respected.

3. Our enemies doe vs good, though they intend it not; wee ought to like the very rod that mends vs, and regard the water that washeth vs white, and make much of the stone that tries vs, and the glasse that shewes vs our spots, and not mislike the tents that search our wounds.

4. If euer God turne their hearts, they will be effectuall instruments of our praise, & Gods glory in the day of their visitation, they will not willingly beare the shame of their owne sinfull oppositions.

I forbeare to set downe the directions for the attainement of the loue of the appearing of Christ, because I haue at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP.

CHAP. VIII.

Thus of the directions that concerne the first sort of gifts: concerning the attainement of the other graces, the directions now follow.

How to increase saving knowledge.

AND first for the attainment of saving knowledge, and the increase of it, these directions are of excellent vse:

1 He must be wise for himselfe.

1. In hearing or reading the Scriptures, hee must *bee wise for himselfe*, that is, marke distinctly what he heareth or readeth, that may especially concerne himself, *Prou.* 9. 12.

2 He must study only profitable things.

2 He must study those things exactly, which most concerne him, *auoiding vaine questions*, and fruitlesse contemplations, and *vaine janglings*, and controuersies: he must especially labour to know *Gods Nature* aright, and the distinct *manner of Gods true worship*,

worship, how he may serue him: he must studie to know *his owne particular offences*, and *Christ crucified as his Sauiour*, with the benefits of his mediation, and the necessary things that concerne his owne Iustification, Sanctification, and finall Saluation.

3. *He must redeeme the time*, and by forecast and order, prouide so, that some time may be daily allowed for holy studies to recouer his former time lost. 3 He must redeeme the time.

4. Hee must *enquire and take counsell*, hee must take heed of smothering his doubts, but must carefully seeke satisfaction to his conscience, as occasion ariseth. There is more profit in this rule, then many Christians are aware of. 4. He must propound his doubts

5. Hee must take heede of *consulting with flesh and blood*: he must not regard other mens opinions, or his owne carnall reason; but resolue to giue the glory to 5 He must not consult with flesh and blood.

to Gods Word, ſo as to ſubmit himſelfe to what he ſhall finde therein required to be beleeued, or done, or auoided,

Other rules he may finde in the directions for the priuate reading of the Scriptures: as alſo in Rules of life.

Thus of ſauing Knowledge,

How the loue of God may bewrought in thee.

That thou maieſt inflame in thy heart the loue of God:

1. Thou muſt auoid forgetfulneſſe of God, and the loue of the world.

1. Thou muſt auoid with ſpeciall care, theſe things:

Firſt, *Forgetfulneſſe of God*; Thou muſt not dare to go whole daies, or weekes without communion with God, or remembring his holy preſence.

Secondly, the *loue of the World*; We cannot loue the Father, while our hearts dote vpon any earthly thing. Of neceſſity ſome degree of the contempt of the world muſt be bred in vs before we can loue God.

2. Thou muſt ſtudy Gods praiſes.

2. Wee muſt labour for a diſtinct *knowledge* of the dreadfull

praiſes

prayses of Gods Nature and Workes, as they are described in the Scriptures, or may be obserued by experience. This is a needfull direction, and miserably neglected.

3 Thou must frequent his house.

3. VVe must *frequent his house*; especially when his glory doth shine in the power of his Ordinances in his Sanctuary.

4 Thou must study Gods mercies.

4. Wee should especially studie the mercies of God, and all the good things hee hath promised, or giuen vnto vs, that wee may after a solid manner cause our hearts to know how infinitely we stand bound to God.

5 Thou must obserue thy daily infirmities.

5. Wee should obserue carefully and daily, our owne sinfulnes, and vilenesse, and vnworthinesse: For vnlesse wee cast out selfe-loue, wee shall neuer get in the true loue of God.

6 Thou must pray much.

6. Wee should pray much; for an holy course in prayer doth breed in men a wonderfull loue of God; and admiration of that sel-

fellowship, which thereby they haue with God.

7 Thou must resort to experienced Christians.

7. We should resort often to such as vse to speake much of the praises of God, and marke the experience of Gods wonderful prouidence, or the glory of his Word.

8 Thou must behaue thy selfe louingly towards the godly.

8. It will much further the loue of God, to get and increase in vs a louing respect of, and behauiour towards such as feare God, and beare his Image.

Thus of the loue of God.

What wee must do to get the loue of the godly.

Concerning the loue of the brethren, two questions may bee demanded: The one, what wee must doe to get a hearty loue to the godly: and the other, what we must doe to preserue it when it is gotten.

For the first, hee that would heartily bee affected towards all the godly with a brotherly loue, must obserue these Rules:

1 Auoide the company of the wicked.

1. Hee must not haunt with vicious persons, nor goe with dissemblers,

semblers, nor hold needlesse society with such as hate godlines and godly persons, *Psalme* 26. 4,5.

2. He must much meditate of Gods loue to him, and of the great things were done by Iesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull loue that God and Christ do beare to true Christians, and how glorious they shall be in the kingdome of heauen. 1. Meditate much of Gods loue to vs.

The arguments taken from Gods loue to vs or Christs suffering for vs, are often vsed in the first Epistle of *Iohn*, to perswade vs to the loue of the brethren, as *1 Iohn* 4.8, 9, 10, 11, 12. *Psalme* 16.2,3.

3. Hee must take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee loue the godly: with an vtter disclaiming of him, if hee doe not loue 3. Consider Gods Commandemēt

loue them, 1 *Ioh.* 3.10,11,12,13.

For the second, That he would continue and increase, and abound in loue.

For the preseruation of our loue three things must bee looked to.

1. He must seeke, and hold, and not forsake the fellowship that he hath with the godly in the Gospel, but make them the constant companions of his life, *Heb.* 10.25.

2. When he finds his affections stirred vp, he must make vse of all opportunities, by his deeds to shew the fruits of his loue vpon all occasions of mercie and well-doing, else affections will dye in him. The fruits of righteousnesse must be sowed by practise, 1 *Ioh.* 3.18. If affection bee onely in shew, or in words, or in the conceptions of the heart, and be not expressed and made fast by the engagements of practise, it will much decay, if not wholly be lost.

3. He must by all meanes take heed of discord with any of them, striuing with a resolution to *take*

things

things in the best part, to beleeue all things, and endure all things, suffering long without enuy, or reioycing in iniquity; doing all things without reasonings or murmurings, or censuring or complaining; auoiding vaine ianglings and selfe-conceitednes, begging of God an ability to beare with the infirmities of others. See further directions about this point, in the Rules of Life.

CHAP.

Chap. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the minde. Now it followeth to shew what thou must doe, that in all thy wayes thou mightest walke vprightly, and attaine vnto sound sincerity of heart and life.

How sound sincerity of conuersation may be formed in thee.

HEE that would walke vprightly, or take a sound course to continue in his vprightnesse, must earnestly looke to these rules:

1. If thou haue beene guiltie of any grosse sinne, know it is vnpossible thy heart should bee vpright, till thou haue with speciall repentance humbled thy selfe before God for that sinne; and that also by conscionable practise thou keep thy selfe *from the great transgression, Psalme 19. 13.*

2. Thou

2. Thou must in a speciall manner watch and striue against hypocrisie, and that in two things chiefly: First, that in thy setting out into religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods seruice thou by all meanes anoide distractions, and so feele and checke thy proneesse of heart thereunto, iudging thy selfe seuerely, when thou so offendest, till thou bee able in some happie degree to serue God with thy spirit as well as with thy body. The habit of dissembling with God is extreemely dangerous.

3. In thy conuersation take heed of that fearefull carelessnesse of the most men, shewed in the knowne and wilfull practice of sinne, vpon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how generall soeuer they might be to thee: thou must together with vprightnesse lose the kingdome

of heauen, for daring so wilfully to breake one of those little commandements, *Matth.* 5.19. Take heed in generall of a stiffe and wilfull heart: they are seldome vpright, that are heady and peremptory, and hard to bee perswaded, *Iam.* 3.17. *Prou.* 21.29. *Heb.* 2.4.

4. As much as may bee accustome thy heart to the obseruing of Gods presence; walke, as before him, *Gen.* 17.2.

5. Yeeld thy selfe ouer to bee wholly guided by Gods Word; *Without knowledge the minde cannot be good*, Prou. 19. 2. and hee that *walketh according to this rule, shall haue peace* in his heart and conscience, Gal. 6.16. Let *Gods Law be the light for thy feete, and the lanthorne for thy paths*, Psal. 119. Labour therefore to get particular warrant for the lawfulnesse of thy practice in the occasions of thy calling, either generall or particular: where thou doubtest

doubtest enquire, so shalt thou walke in a sure way, and delight thy selfe in vnuale peace.

6. Take heede of idlenesse, and proulde to walke faithfully and diligently in some honest calling of life.

7. See sure thou hold a constant course of confession of thy sinnes to God, and do it without hiding, or extenuating; iudging thy selfe for euery knowne sinne, and especially praying against, and resisting the sinne thou art most prone vnto.

8. Be not well pleased with thy selfe, till thou canst approue thy care to be good at home, as well as abroad; looke to this rule, and take heede of frowardnesse, and peruerse behauiour in thy family. Thou wilt hardly get any comfortable euidence, that thou art sound at heart, if the vsuall family sinnes reigne in thee.

9. Thou mightst wonderfully aduance, and establish vpright-

nesse of heart in thee, if thou wouldest carefully but acknowledge this honour to God in his Word, that whensoever thou didst feele thy conscience wounded, or smitten for any particular offence by the word of God, that then without delay thou wouldst in secret goe to God, and humble thy selfe by confession, and from that time forward remember to strive against that sinne: And so likewise when God with some speciall glory of his truth doth affect thee in the hearing of some needfull duty to be done, not to dare to delay, but haste to the obedience of that good Word of God.

FINIS

THE PROMISES:

OR,

A TREATISE SHEWING how a godly Christian may support his heart with comfort.

Against all the distresses which by reason of any afflictions or temptations can befall him in *his life.*

Containing all the most comfortable *places through the whole Bible, orderly digested.*

By N. BIFIELD late Preacher of *Gods Word at Isleworth in* MIDDLESEX.

LONDON,
Printed by *John Legatt*, and are to bee sold by *P. Stephens*, and *C. Meredith*, at the golden Lyon in *Pauls* Church-yard.
1630.

THE

PROMISES:

OR,

A TREATISE SHEWING

how a godly Christian may support
his heart with comfort.

TO THE MVCH

Honored and right worthy, Sir *William Throgmorton*, Knight and Baronet, and Sir *Francis Darcie* Knight: *N. Bifield* wisheth the increase of all Grace and happineſſe that, accompanieth the *loue of the Lord Ieſus in ſincerity.*

IF the many croſſes and temptations, with which the life of all men, euen the moſt godly is diſtreſſed, be ſeriouſly weighed, and withall the great diſconſolation that too often ſurpriſeth the hearts of moſt Chriſtians, bee compaſſionately thought on: and if withall the ſingular glory of a godly mind framed vnto vnmoue-

able reſt, and ſtedfaſt contentment, be throughly conceiued of; it cannot but bee manifeſt, that if a way may bee ſhewed how a Chriſtian may fill his heart with comfort in any condition hee can fall into, in reſpect of affliction, that ſuch a courſe is profitable, and all ought to take notice of it, and with all care & paines employ themſelues about it. This by Gods aſſiſtance vpon apparent grounds of Scripture I haue endeuoured to ſhew in this Treatiſe, and doubt not but by experience humble and godly Chriſtians will finde much refreſhing and eſtabliſhment of heart, if they apply themſelues diſtinctly and diligently to draw of the water of life, out of thoſe wels

wels of saluation, opened for them euery where in this role of Gods promises.

This Treatise I present to your Worships, & vnder the countenance of your names, desire to cõmend it vnto the Church of God: & this I am induced to do for diuers reasons; your forwardnesse in the profession of sincere religion for many yeeres, the publike seruice you haue done in the Countrey in the administration of Iustice, for the incouragement of the good, and reformation of abuses; your great care from time to time to plant painful & profitable teachers in the places of your abode, together with the excellent gifts with which God hath furnished your minds, deserue

to be freely & publikely acknowledged in the Church of God, & in mine owne particular I haue beene so many wayes obliged, that with much gladnesse I embrace this occasion, to let the world know my desire to be thankfull for the many helps & furtherances my ministery hath receiued from the countenance and endeuours of both your Worships, as occasion hath at any time bin offered. Desiring your acceptance hereof, and praying God to preserue you in his feare without offence, till the day of Christ, and to enlarge in you the desire and power of well-doing in all things, I end and rest, *Isleworth*, Octo. 1618.

Your worships in the seruice of Iesus Christ to be commanded,

N. Bifield

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Chap. I.

Containing the Preface.

THe drift of this Treatise is, to shew a godly Christian (who is already assured of Gods fauour, and knowes he shal haue abundant happines when he dyes, in Heauen) how hee may support his heart with sufficient contentment against all the miseries can assault him from the time of his conuersion, till his death. For this purpose I shall breake open a *Mine of Treasure*. For I intend from all parts of the book of God to select and set before thee those *rich Promises*, which God hath there recorded, to be as wells of comfort vpon all occasions.

Two things of necessitie must bee granted. The one is, That though wee haue gotten the assurance of Gods fauour, and freedome

dome from the power and guilt of our sins; yet many things will still aile vs, and oppose our consolation. We shal meet with temptations and afflictions of al sorts, reproches, aduersaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficultie or affliction but in the Word of God we may haue a sure consolation or direction for it, able euery way abundantly to sustaine vs.

But before I enter vpon the vnfolding of this *great Role of Promises*, I must preface about fiue things, which tend to make vs more fit to receiue them.

1 The worth of the promises Eph. 1 6 9

First, it will be profitable for vs to cõsider briefly the worth of the promises; they are called, the *vnsearchable riches of Christ*, to assure vs that he is a very rich man that hath his hart stored with the promises of God well applyed. The Apostle *Peter* saith, that they are *great*, *and precious promises*, 2 Pet. 1 4

which

which God hath giuen to vs. Promises in our hearts, are better then pearles or precious stones in our Chests. They are the inheritance God giues to his people in this life, & therefore they are called *the heires of promise*; a greater portion then any King on earth can giue to his Child. The very keeping of the Records of these promises, was a great prerogatiue to the Iewish nation: and it is accounted a singular happinesse for the Gentiles, that they may now *partake of those promises*. Little do we know what wrong we do to our soules, when we keepe them ignorant of the promises: & it is one of the greatest offices vnder the Sun, to dispence these promises to mã, 2 *Tim.* 1. 1. *Tit.* 1. 1, 2, 3

Rom. 4.

Rom. 9.

Eph. 3. 6.

2. To whom the promises belong.

Secondly, Before I enter vpon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that haue interest in them. For al vnregenerate men, that line in their

their sinswithout repentance, are *strangers from the Couenants of promise. The children of the bond-woman haue no part in the Testament of Grace*; onely they that are Christs, haue the benefit of the promises in Christ. *The children of God are the heires of promise.* Men must haue *godlines*, that haue the promises either of this life, or that to come. In short, all those that haue repented them of their sins, and beleeue in Iesus Christ, may come to these promises with large hearts, as knowing that they reade and heare that which they haue cleare & full interest in.

Eph.2.12. Gal.4.

Gal.3.22. Heb.6.17.

1 Tim.4.8

3. The vse of the promises.

Thirdly, Concerning the vse these promises may bee put vnto all our life long. They will driue away griefe, discouragement, or feares that at any time may seize vpon vs. They will sweeten all our afflictions. They will exceedingly nurse vp and confirme our faith: and further, they will haue a singular vse in preseruing vs against

against the enticements of the profits, pleasures, and lusts of the world, and against the cares of this life. Our affections are the feet of our soules, and with the promises we may be daily shod; so as neither thorny cares pricke vs, nor foule pleasures defile vs, *Eph.* 6. The Gospel shewes vs still a better proiect, when the Diuell or the world entice vs. And a true reason why many times we are not able to resist enticements, is, because our hearts are not filled with the promises, which else would shew vs so much sweetnesse, as all other things would seeme but base in comparison of them. When we are tempted with the pleasures of sinne, if we haue not a more delightfull proiect to offer to our hearts, it is easie for vs to bee seduced. And further, these promises soundly studied and layd vp in our hearts, will breed cheerfulnesse of spirit, and that contentation which makes

godlinesse

godlinesse to bee so great gaine. And besides, they will daily excite in vs all encouragements to well-doing; and they doe also set out marueilously the glory and splendour of Gods loue, power, presence, prouidence, and grace towards vs. What shall I say? The promises giue vs euen Heauen vpon earth, and set out the incomparable gaine of true godlinesse; yea by them we approach so neere vnto God, that as Peter saith, *By them wee partake of the Diuine nature.* 1 Tim. 6. 7. 8.

2 Pet. 1. 4.

A fourth thing which I would preface about, is, concerning the infallibilitie of the promises: for that may much inflame in vs the desire to share our heart with them, (hauing heard of their worth) if we likewise bee fully assured concerning the certaine accomplishment of all the good which is contained in them. I suppose no man doubts, but that if it could be made good, that a poore Christian

The infallibilitie of the promises proued by 13. waies

Christian might haue al those excellent things were contained in all the promises of the Bible, hee were in a matchlesse estate. Now there are many things which may put vs out of all doubt in that point; marke them heedfully, for they may doe thee singular good.

1 They are all but as one promise.

1 For, obserue that the promises are in some Scriptures cald in the singular number, the *promise*: and why so? as for other reasons, so to assure thee, it is as sure and as easie for God to fulfill all that goodnesse contained in all those promises, as if they were but one onely promise.

2 From the nature of God.

2 Consider *the nature of God*: *He cannot lye*, it is impossible for him to deny his Word, hee may as easily deny himselfe. If God haue said it, it must needs come to passe. This argument is vsed in this point, *Titus* 1.

3 From the antiquity of them.

3 The *antiquity* of these promises adde much to our assurance. The Apostle in *Gal.* 3. saith, that these

these promises were made *before the world was*: and hitherto in all this time God neuer failed of one word of his goodnesse.

4. We haue the *writing* of God to shew for them; they are vpon record in the Scripture: and shall we mistrust when we haue Gods owne hand to shew for it? *His Word is true, and righteous altogether, Psal.* 16.9. 4 From Gods writing.

5. Yea we haue *the oath of God too, that by two things, in which it is impossible for God to change, the heires of promise might haue abundant consolation*, whensoeuer they make recourse vnto the promises, *Heb.* 6.17,18. 5 From Gods oath.

6 Wee haue these promises *preached* vnto vs by Ambassadours sent of purpose, *at the commandement of God*, who hath enioyned them to make it *manifest*, that God will bee as good as his word in all those, Tit. 1.3. 9 From the messengers sent about them.

7. Yea, Christ Iesus himselfe did employ his ministery, to assure 7 From the ministerie of Christ himselfe.

sure and *confirme the promises made before to the Fathers*, as the Apostle shewes, *Rom.* 15.8.

8 From the death of the Testator.

Yet more; wee haue *the blood of Christ*, and the death of the *Testator* to confirme this New Testament, and all the promises contained therin, *Heb.* 9.16. so as in Christ they are now all, *Yea and Amen*: there can bee no nay nor deniall of them: they well may bee now pleaded in any Court of the Iustice of God.

9 From our Anointing.

9 The *Anointing* that is vpon vs, may assure vs, and stablish vs. Was there euer any king anointed of God to bee a King, that made doubt of the kingdome? why the anointing of God is vpon our harts: the graces of the Spirit poured out vpon vs, are our assurance that God will not with-hold from vs our regall priuiledges, if we seeke them, 1 *Cor.* 1.20, 21.

10 From the extent of the promises.

10 It is some setting to vs, to consider the extent of the right to those promises. For God hath excepted

excepted no sort of men, but in Christ they may get to haue their part in those promises, as the Apostle shewes, *Galatians* 3.27, 28,29.

11 The Law was the onely thing that might hinder vs of the enioying of the promises. And the Apostle hath proued, that *the Law cannot disanull the Promises*, in which the Nations of the earth should be blessed, made foure hundred yeeres before the Law was giuen on *Mount Sinai*, *Gal.* 3.17,21.

11 From the time of giuing the promise.

12 We haue the Seale of God to this Writing: Now God hath sealed foure wayes.

The promise sealed 4 wayes.

First, In his *Councell*. The Book of his eternall counsell was written within and without, & it had *seuen Seales*, to signifie that it was perfectly ratified, and though none in Heauen and Earth could vnlocke it, yet for our comforts wee know, that *the Lyon of the Tribe of Iuda*, the Lord Iesus

1 In his Councell.

Christ our Sauiour, *hath opened it* now, and made it manifeſt, *Reu.* 1,2,&c.

2. In his Sonne. 2. In his *Sonne:* For *him hath God the Father ſealed, Iohn.* 6.27. God made all ſure, when he ſent out Chriſt; He ſealed his Commiſſion in all things, that concerned the happineſſe both of Iewes and Gentiles.

3. In his Spirit. 3. In his *Spirit:* And thus all the beleeuers are ſaid to be *ſealed by the Spirit of Promiſe:* And this is Gods *Priuy Seale.*

4. In the Sacraments 4. God hath ſealed to all his promiſes in the Sacraments, which are giuen vs as Gods *Broad Seales*, and outward tokens and pledges to confirme our faith.

13. For experience. 13. We haue the experience alſo of al the Saints, who in all ages found God as good as his Word, and had euer reaſon to ſay as *Dauid* did, *In the Lord will wee prayſe his Word*, Pſalme 56. 10. The Patriarches *embraced the*

Promiſes,

Promises, as the chiefe stay of their liues in their pilgrimage on earth, *Heb.* 11.24.

Thus of the fourth point.

5. A fifth thing I would preface about, is concerning certain rules to be obserued, if we would euer receiue the sound profit of these promises, and so we must looke to sixe directions. 6. Rules to be obserued if wee will profit by the promises.

1. When wee come to these promises, we must renounce our owne merits, and all opinion of our owne worthinesse, and acknowledge from our hearts, that all the grace we find in the promises, is in and through Iesus Christ, *All the promises are yea and Amen through him*, and onely in him. 2 Cor. 1.20. Rom. 4.14

2. When we haue the promises laid open before vs, *wee must beleeue them*, and apply them to our selues, or else they will do vs no good. Gal. 3. 22. Rom. 4.16

3. We must be further carefull to *hide them in our hearts*, and to

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2. In his Sonne. 2. In his *Sonne:* For *him hath God the Father sealed, Iohn.6.27.* God made all sure, when he sent out Christ; He sealed his Commission in all things, that concerned the happinesse both of Iewes and Gentiles.

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3. We must be further carefull to *hide them in our hearts*, and to

commit them to memorie, that wee may bee often thinking of them, and musing vpon them. It will not serue the turne that wee haue them written in the Bible, or in our Note-bookes, but wee must get them *written in our hearts* too: Wee must be at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

Psal.119.11

4 When any thing ayleth vs, we must *fly to them for refuge*, and cast the *anchor of hope* vpō them, that God himselfe may see, that our hearts are bent to trust vpon his Word.

Hebr.6.18.

5 We must neuer *cast away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leaue the rest to God, as in many places of Scripture may appeare, especially, Hebr.10.36. Rom.4.21,22.

6 In short, Wee must looke to it,

it, that we be not *slothfull and idle*, and such as will not bee at the paines to study and commit to memorie, and rest vpon these glorious comforts; but wee must *follow them which through faith and patience doe inherite the promises.* Heb. 6. 12.

Thus of the Preface.

CHAP. II.

The division of the Promises.

THe promises may be diuided into three parts. 3. Sorts of promises.

The first may containe such places of Scripture, as shew the *Priuiledges* of the godly aboue other men; and that is one chiefe way by which the Lord doth refresh the hearts of his people, by assuring them in generall of such & such prerogatiues, which he will confirme vpon them, and 1. Priuiledges.

vpon none but them.

2. Comforts in affliction.

The ſecond may containe *comforts*; that is, places of Scripture which doe foretell what goodneſſe the Lord will ſhew to his people in affliction. For hither-vnto belong all thoſe promiſes which are giuen of purpoſe for the comforting and ſupporting of the godly in all their tryals.

3. Rewards of certaine graces.

The third part may containe ſuch *Promiſes*, as are made to certaine *particular graces* in the godly, as promiſes, made to prayer, faith, truſting in God, or ſuch like It is the ſecond part of promiſes, which I intend here more at large to intreate of. I ſhould ſhew what variety of comforts they are, with which a godly man may inflame his hart according to the ſeuerall diſtreſſes may fall vpon him, and theſe may bee thus ſubdiuided.

Sorts of afflictions.

All afflictions are either outward, or inward. For outward afflictions,

afflictions, it were too tedious, and to little purpoſe, to gather comforts againſt euery particular croſſe, and therefore one head may ſuffice for the generall, *viz.* the *promiſes or conſolations againſt all outward afflictions.* Now, becauſe godly people are oftentimes more troubled with the ſtormes and reproaches of the world, which are caſt vpon them for well-doing, then with the ordinary afflictions of life; therefore I would in the ſecond place gather the *comforts againſt reproaches*, and withall I would adde in the third place, *conſolations againſt aduerſaries.*

Now for inward afflictions; they are the afflictions of the ſpirit of man, and ariſe either from the temptations of Satan, or from the trouble of the conſcience vnſatisfied in diuers ſcruples. I would therefore in the fourth place ſhew how we might bee *comforted againſt the tempta-*

tions of Satan; and because the trouble of conscience ariseth vsually either from the burthen of our daily infirmity, or from the feare of our falling away: I would in the fifth place shew how we may be *comforted against our daily infirmities*; and then in the last place I would vnfold those *promises, that may assure vs of perseuerance*.

Note. Now suppose a Christian soule clearly informed with the knowledge of those priuiledges wherein he excels all the people of the world; and withall that he knew how to comfort himselfe against any outward afflictions, and had store of consolations in his heart against the temptations of Satan, and did know how to support himselfe against the sense of his daily weaknesses, & withall were settled and out of feare for falling away; Would you not thinke such a one wonderfull happy? And this may bee here attained vnto

vnto, if wee be not slothfull: and what can in this life be grieuous vnto vs, if wee be soundly fenced in those things? There can bee nothing that can seeme a misery vnto vs, but wee may find comforts vnder some one of these Titles.

CHAP. III.

Shewing the priuiledges of the godly aboue all other people.

THe first sort of promises, or comfortable places of Scripture, are such as in generall shew the happinesse of the godly in all estates of life; these I call *Priuiledges*. These are such comforts as are not restrained vnto some certaine time, but are such as hee is enriched withall at all times. These wee ought to know as the foundation of all the rest, and

wee ſhould ſtriue to haue them perfectly in our memories, ſo as any time we could number them if need were.

12. Priuiledges of the godly.

Euery godly Chriſtian hath twelue priuiledges, wherein hee excels all the men of this world.

1. The loue of God. Eze. 36.28 Ioh. 14.21.

The firſt is, *The loue and fauour of God:* The eſpeciall grace of God towards him; this is the foundation of all his happineſſe: and if hee could order his owne heart aright, hee would eaſily ſee that hee could not bee miſerable, ſo long as hee was in fauour with his God. If the fauour of great perſons bee ſo much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? Yea King of all Kings? And the more ſhould a Chriſtian fill his heart with ioying in this prerogatiue, if he conſider three properties in the loue of God. For firſt, It is a *free loue*, he ſtands not vpon deſert: He is *gracious*, looking vpon his own goodnes,

3. Properties in Gods loue.

1. It is free.

and

and not on ours, *Hoſea* 14.4. Secondly, It is an *eternall loue*, and vnchangeable, God will neuer be wearie of louing him, *Ier.*31.3. His louing kindneſſe is better then life; for it laſts vnto all eternitie, without alteration. The fauour of man in this world is mutable; Kings may extremely loath, whom they yer-while loued with their entireſt affection; But in God there is no *ſhaddow of changing*, he loues with an euerlaſting loue. Thirdly, It is *infinitely immenſe*, and great, no affection in any, or in all the creatures in this world, if they could be faſtened vpon one man, can reach to the thouſandth part of Gods loue to vs, *Eph.*2.4,7. *Eſay* 40.15, 16. This *light of Gods countenance ſhining vpon vs*, makes vs at all times *more rich then they that are increaſed* moſt *in Corne, and Wine, and Oyle*, Pſal. 4.7,8.

2. It is eternall.

3. It is infinite.

2. The ſecond is, The *donation* of

The second priuiledge is the giuing of Christ to them.

of *Christ*; *Christ* is his, God hath giuen him *Christ*, Rom. 8. 32. so as all *Christ* is his portion: And how is *Christ* his? Euen in all deareneſſe of relation. He is his *Prince*, his *Prieſt*, and *Redeemer*, his *Father*, his *Lord*, his *Maſter*, his *Friend*, his *Brother*, &c. All theſe titles are giuen to *Chriſt*, to ſignifie, hee is all that, which thoſe things could ſhadow out. No Father, Brother, friend, could ſo loue their Child, Brother, or friend, as *Chriſt* loues the *Chriſtian*. No Lord, Maſter, Prince, can ſo preferre, prouide, or care for their Seruants, or Subiects, as *Chriſt* cares for the *Chriſtian*. Looke what the fauour or power of any of thoſe, or all thoſe could doe, Chriſt is, and will become much more vnto the godly Chriſtian.

The third is deliuerance, and that from diuers grieuous things

3. The third Priuiledge is *Deliuerance*. And the Chriſtians deliuerance is exceeding great, if hee conſider ſeriouſly how hee is

deliuered from *the kingdome of darkeneſſe*, from *this preſent euill world*, from *the hand writing of ordinances that was againſt him*, from *the rigour and curſe of the Law*, and from *condemnation*.

The fourth is *free pardon of all his ſins paſt*, his ſoule being waſhed in the bloud of Chriſt from all his ſinnes, ſo as now *they are as white as ſnow, though they had beene red like ſcarlet*, 1 *Iohn* 1. 7. *Eſay* 1. 18. What reſt and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remiſſion of all our ſinnes?

The fourth is forgiuenes of ſin.

The fifth priuiledge is, the *inhabitation of the holy Ghoſt*. The ſoule and body of a Chriſtian, is the *Temple of the holy Ghoſt*, and the Spirit of God doth verily and truly dwell within the breſt of a Chriſtian, and that not in a naked preſence; but the holy Ghoſt is there, to *teach him to guide*

The fift is, the inhabitation of the holy Ghoſt.

guide him into all truth, to *tell him* when he is ready to go out of the way, *on the right hand* or on *the left*, and to *comfort him* in all distresses, and to *seale* the promises to his heart, and to *anoint* him with the oyle of true knowledge and grace, and to be as a pledge and *earnest* of his inheritance, looked for from heauen, and to *teach him to pray when, he knowes not how to pray for himselfe*; and many other excellent benefits he reapeth from the Spirit of God, *whom the world cannot receiue.* He hath for this respect a very *spring* of knowledge, and ioy and grace in his belly.

The sixt is the restoring of Gods Image.

The sixth priuiledge is, the *Image of God* restored in him, by the mighty power of Christs voyce in his *first resurrection*, being made now a *new creature* to God, and so *partaking of the diuine nature*, in respect of the qualities wherein he doth excellently resemble God.

The

The seuenth priuiledge is the *freedome of Gods house*, and to all the feasts, and diuine entertainment which God makes there, *Psalme* 36. 9. and 65. 4. *Esay* 25. 6. *Luke* 14. 17. *Reuel.* 2. The Word and Sacraments are his: hee is Gods bidden guest: hee may alwayes come and welcome: *The fatnesse and pleasures of Gods house*, oh how sweete are they! Who can tell the excellencie of the *Manna* that is hid?

The 7 is, freedome in Gods house.

The eight priuiledge is, *entrance and accesse, and audience with God in all his suites.* He may aske almost what hee will of God, he will not deny him any thing hee askes in the name of Christ. And sure he is worthily miserable, that will not make himselfe happie, when he may haue what hee will aske of him, that is able to giue what hee can aske, *Marke* 11. 24. *Ephes.* 2. 10.

The 8 is, the hearing of his prayer.

The

The ninth is the attendance of Angels.

The ninth priuiledge is, *The seruice and attendance of the Angels. The Angels doe pitch their tents about those that feare God*, Psal. 34.7. and are *miniſtring ſpirits to euery heire of ſaluation*, Heb. 1. vlt. Oh the dignity and ſafety of that man, whom the glorious Angels do guard and attend vpon! The pooreſt Chriſtian hath a better guard vpon him, then the greateſt Monarch in the world, that is not a Chriſtian.

The tenth is the communion of Saints.

The tenth priuiledge is, the *Communion of Saints*; he is myſtically vnited in one body to all the worthies that are in heauen or earth, and doth effectually enioy the benefit of communion of Saints; too large to be here reckoned vp. If it were no more but the profit he hath by the prayers of the godly all ouer the world, were it not a great fauour? *Eph.* 3.19. & 3.6. *Phil.* 1.5. *Col.* 1.19. beſides all the comforts hee hath in the fellowſhip with the godly.

The

The eleuenth priuiledge is, *the inheritance of the earth*, which is restored to him in Christ, so as he now possesseth that which he hath of the earth, by as good a title as euer *Adam* held Paradise; yea so, as whatsoeuer in the whole earth is good for him, shall not be withheld from him, *Math.* 5.5. *Psal.* 84.11,12. Outward prosperity he is sure of, so farre as it is good for him, *Iob* 8.7. *Psal.* 37.5.

The 11. is, the inheritance of the earth.

The last priuiledge is, that *Inheritance immortall, incorruptible, and that fadeth not, reserued for him in heauen*; which for excellency passeth all that which euer the eye of man saw, or the eare of man heard, or the heart of man can conceiue, 1 *Pet.* 1.3,4.

The 12. is, the inheritance of heauen.

Now then, to summe vp all this, let a Christian tell his owne soule plainly, and vpon cleare proofe, by the signes of a childe of God, that he is in fauour with God, and that Christ is his, and that

that he hath obtained ſtrange deliuerance, and that all his ſinnes are forgiuen, and that the holy Ghoſt dwels in him, and that the image of God is reſtored in him, and that he is free to Gods houſe, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that he is neere of kinne to all the Saints in the world, and that he is Lord of the earth, and that hee ſhall certainly goe to heauen when he dieth. Let this, I ſay, be told to his ſoule, can he be diſmaid? will not the *Peace of God which paſſeth all vnderſtanding, keepe his heart and minde*, and that conſtantly for euer?

CHAP.

Chap. IIII.

Shewing how the godly may ſupport their hearts againſt all outward afflictions.

HItherto of the Priuiledges. Now it followeth, that I ſhould open thoſe conſolations, that may ſupport the hearts of men againſt all the diſtreſſes of this life. And firſt I would ſhew, how the Lord is pleaſed to comfort his ſeruants in ſeuerall Scriptures, againſt all the outward afflictions may befall his ſeruants in this world.

What is meant by outward afflictions. The godly man may comfort himſelfe againſt afflictions, by the conſideration

By outward afflictions, I meane ſuch as theſe; wants, loſſes, wrongs, troubles, exile, impriſonment, ſickneſſe, feares, pouerty, or any other thing, wherewith the life of man is moleſted in any condition.

Now there are many excellent wayes of abundant comforts againſt

gainſt theſe, or any of theſe, as

1. Of the commonneſſe of them.

Firſt, if wee conſider by the commonneſſe of them, *All things fall alike* in theſe things, Eccleſ. 9. 2, 3. *Every man that is borne of a woman, hath but few dayes, and is full of trouble*, Iob 14.1. Chriſt had no Diſciple, but he is told afore hand, *Hee muſt take vp his croſſe, and that daily*; Luke 9.23. There can be no affliction, but what accompanieth, or may accompany the nature of man, 1 *Cor.* 10.13. The ſame afflictions are accompliſhed vpon our brethren which are through the world, 1 *Pet.* 5.9. And we haue the *Prophets* and greateſt worthies of the Lord *for an example of ſuffering*, Iam. 5.10. *And all the godly muſt through many tribulations enter into the kingdome of God*, Acts 14.22.

Of Gods knowledge of our diſtreſſes and deſires.

Secondly, if wee conſider that God takes notice of vs, and of all our trials: *The Lord knowes the way of the righteous*, Pſal. 1.6.

None

None of our griefs are hid from him: *All our desires are before him, and our groaning is not hid from him, Psal.* 38.9. & he *knowes our soule is in aduersity, Psal.* 31.7. And as he takes notice of all our troubles, so he takes notice of all that is good in vs: *Hee knowes them that are* patient, and *trust in him. Nahum* 7.

Of Gods compassion.

Thirdly, if wee consider the wonderfull compassion of God in the afflictions of his people: he doth *not willingly afflict*; but regards vs with pitie, & with loue thinkes of redeeming vs, and sends *the Angell of his presence to* comfort and *saue vs*, and *in all our afflictions is afflicted* with vs, *Esay* 63.8,9.

Of Gods high estimation of vs.

Fourthly, if wee consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they doe not a iot discommend vs before God. Heer can take

take notice of his seruants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that GOD speakes to vs (euen when he corrects) as to his children; and for that reason wee *should not refuse his chastening*, *Heb.* 12. 6. *Prou.* 3. 11. We may *bee honourable in Gods sight*, though wee be in a most forlorne and despised condition in the world: we may, I say, bee precious in Gods sight, greatly beloued, *Esay* 43. 4, 5, 6. The Apostle *Peter* shewes, that a poore seruant, when he suffers hard words and ill vsage from his master, doth herein finde acceptation with God, 1 *Peter* 2. 19, 20. Now this is an instance beyond exception. For, what condition more vile then of a seruant? and what crosses were likely to be disregarded of God sooner, then these domesticall indignities? & yet we see a proofe of

of the regard and loue of God euen in those things.

Of the victorie of Christ.

5. Fifthly, if we consider the victory of Christ ouer the world. Our Sauiour vseth this as a consolation; he tels his Disciples, *In the world they shall haue trouble, but* hee would haue them *bee of good comfort, hee hath ouercome the world*, so as now they shall neuer bee hurt by their troubles. Their crosses may bee too hard for thē to master, but Christ can order them so, as in him they shal haue victorie ouer them. But of this, more afterwards, *Ioh.16.33*

Of the holy Ghost comforting vs.

Sixthly, if wee consider the presence of the holy Ghost, hee is giuen of Christ and the Father to bee our *Comforter*; and *as our afflictions abound, so shall our consolations also*, Ioh.14.16. 2 *Cor.* 1.4. Now, how shall a man be dismayed, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart?

7. Se-

Of the issue out of trouble.

7. Seuenthly, if wee consider the issue out of all troubles: *Many may be the troubles of the righteous, but God will deliuer them out of them all*, Psalme 34. 19. If God make vs sore, he will make whole: if he *wound* hee will *binde vs vp* againe. *In sixe troubles he shall deliuer them, and in seuen there shall no euill touch them*, Iob 5. 18, 19. *God will giue his people rest from the daies of aduersity, till the pit be digged for the wicked*, Ps. 94. 13. *Light is sowne for the righteous, and gladnes for the vpright in heart*, Psa. 67. 11. It is wel said, It is *sowne*; for though God doe not presently giue vs ease and comfort, yet the harueſt will come, if with patience wee rest vpon God, and be truely sincere, and keepe his way. God will *settle his people, as in the former daies*, and it may bee, doe better vnto them, then at the beginning, Ezech. 36. 11. For *Gods thoughts towards his people, are thoughts of*

peace,

peace, and not of euill, to giue an expected end, Ier.29.11. ſo as *Gods ſeruants ſhall ſing for ioy of heart, when wicked men howle for vexation of ſpirit*, Eſay 65.14.

Of the meaſure of our afflictions.

8. Eightly, it we conſider the wonderfull care of God about the meaſure of our croſſes: *For God will not lay vpon man more then right, that he ſhould enter into iudgement with God*, Iob 34. 23. Therefore *Iacob* ſhould not feare, becauſe God will not make a full and finall end of him, as he will of the Nations, *but will correct him in meaſure, not leauing him wholly vnpuniſhed*, Ieremie 46.28. God doth *waite to be gracious to his people*, hee is *a God of iudgement*, and doth not conſider what ſinne they haue committed to deſerue affliction, but what ſtrength they haue to beare it: *After hee hath giuen them the bread of affliction, and the water of aduerſity, he will not reſtraine his mercies from them*, Eſa.30.18,20.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *Hath hee ſmitten them as hee ſmot them that ſmot him?* And reſolueth, that God *ſmites in meaſure*, and but *in the branches*, hee will not cut them vp by the rootes, *Eſay* 27.7,8.

Of the ſhort continuance of them.

9. Ninthly, If we conſider the ſhort time of theſe afflictions: *Heauineſſe may bee in the euening, but ioy will come in the morning: For Gods anger endureth but a moment, but in his fauour is life,* Pſal. 30.5. *The rod of the wicked ſhall not reſt on the lot of the righteous,* Pſa. 125.3. *For the Lord will not caſt off for euer, but though he cauſe griefe, yet will he haue compaſſion, according to the multitude of his tender mercies,* Lam. 3.31, 32. *For a ſmall moment God may forſake, but with great mercy will he gather vs. In a little wrath hide*

I my face, but with euerlasting kindneſse will I haue mercy on thee, ſaith the Lord thy Redeemer, Eſay 54.7,8. Hence Chriſt ſaith, *A little while, and ye ſhall not ſee mee. And againe, A little while, and yee ſhall ſee me*, Ioh. 16.16. The godly may be *in heauineſse, if need require, but it is but for a ſhort ſeaſon*, 1 Peter 1.6. And *Paul* ſaith, *The afflictions of this life are but light, and for a moment*, 2 Cor. 4. 17.

Of the good effects of them.

10. Laſtly, If we conſider the good we get by theſe afflictions: For God will make *all worke together for the beſt, vnto them that loue him*, Rom. 8.28. The godly may *be troubled on euery ſide, and yet not be diſtreſſed: They may bee perplexed, and yet haue no cauſe to deſpaire, &c.* 2 Cor. 4.8. The godly in affliction may bee like the *burning buſh* which *Moſes* ſaw, which was not conſumed: And there are many particulars of the good they get by their croſſes.

For affliction is as the *fire*, onely to *refine* them, and *trie them*, and make them more bright, *Zach.* 13. *vlt.* they lose nothing, but their drosse, and this *is all fruite, euen the taking away of their sinnes*, Esay 27.9. Besides, they meete with many consolations in affliction, which otherwise they had not experience of .. 2 *Cor.* 1.7. and therefore we should *count it all ioy to fall into many temptations, as knowing that the tryall of our faith worketh patience; and if patience haue her perfect worke, wee shall bee entire, wanting nothing*, Iam. 1.3,4. Lastly, the *tryall of our faith, which is more precious then gold that perisheth, will bee found vnto praise, and honour, and glory, in the reuelation of Iesus Christ*, 1 Pet. 1.7. *and our light and short afflictions will worke vnto vs an eternall weight of glory*, 2 Cor. 4. 17. and *if wee endure temptation, we shall receiue the crowne of life*, Iames 1. 12. *Lo thus wee haue*

searched

searched it, and thus it is, heare it, and know thou it for thy good. Iob 5. *vlt.* Learne thou therefore *in nothing to bee carefull, but in all things to make thy request knowne vnto God with giuing of thankes,* Phil. 4 6. *And if any man lacke wisedome,* to know what to doe in affliction, *let him aske it of God, who giueth liberally, and reproacheth no man,* Iam. 1. 5.

What thou must do in thy affliction.

CHAP. V.

How the godly may comfort themselues against reproaches.

HItherto of the comforts against all outward afflictions in general. Now it followeth, that I instance in reproaches, and aduersaries.

For reproaches; it is euident, there is neede of consolations, more specially against them, because naturall men stumble at it, when they see Religion censured

Men need comfort against reproaches.

ſured and ſcorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this way euery where ill ſpoken of*. Sometimes men are diſmaied at the diſgrace of ſincerity in the generall. Sometimes they are troubled for what they themſelues doe ſuffer, or may bee in danger to ſuffer. Sometimes the weak are ſcandalized, when they heare or ſee what others ſuffer. And it is manifeſt, that the beſt men haue beene put to a great plunge when they haue beene laden with reproaches. This makes *Ieremy* ſo vnquiet, *Ier.* 18.18, 21. Now there are many wayes, by which a Chriſtian may eſtabliſh his owne heart againſt all the ſcornes and reproaches of the men of this world.

Thou maiſt comfort thy ſelfe in the conſideration;

1. Of the notice God takes of them.

First, If they conſider that God takes notice of all the wrongs of that kind done vnto them. Thus *Dauid*, *O Lord, thou haſt knowne my reproch, and my ſhame, and my diſhonour*

dishonour, mine aduersaries are all before thee, Ps. 69. 19. It easeth his heart, but to talke with God, and tell him that he knowes his dishonour.

2. Of Gods great account of vs

Secondly, It is an increase of the comfort, if wee further consider that God fauours vs, and accounts vs deare and *honourable*, whatsoeuer the wicked thinke of vs: And in this argument the Lord himselfe pleades withall, *Esay* 43. 4, 5. If Gods *Face shine vpon his Seruants*, what cares *Dauid* for all the reproches of all sorts of men, euen of his neighbours and familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, *Psal.* 31. 11, 12, 16.

3 Of thy good report among the godly.

Thirdly, Thou maiest comfort thy selfe by opposing the good report thou hast amongst the godly, against the reproaches with which wicked men pursue thee. As thou goest through *ill*

report, so doest thou through *good report*: thou hast *honour* as well as *dishonour*, and it is a great recompence to obtaine good report amongst the godly, 2. Cor. 6.8. Heb. 11.2.

4 Of thy Praise thou shalt haue in the day of Christ.

Fourthly, were it so that thou hadst no honour in thy name on earth, and that well-doing were in no respect at all: yet this should comfort thee aboundantly, that thy faith, and sinceritie, and innocency, will be *found vnto praise, and honour, and glory in the reuelation of Iesus Christ.* Thou shalt haue vnspeakeable praise at that day, 1. *Pet.* 1.7.

5 Of praise from them that now reproach thee.

Fiftly, the same persons that now reproach thee, may bee so turned about by the power and grace of God, that *in the day of their visitation* they will admire thee, and *glorifie God for thee*, 1. *Pet.* 2.12.

6 Of the small things thou suffereſt.

Sixtly, we should bee the lesse troubled with our reproaches, because this is not to *resist vnto blood.*

blood. God deales fauourably with vs. If wee had liued in the dayes of our fathers, when to profeſſe the Goſpell of Chriſt, had beene occaſion of terrible death; then we might haue had ſome pretence of grieuance: but now in theſe dayes, when the hurt is done only with the tongue of infamous men, it is a great weakenesſe to bee diſquieted, *Heb.* 12. 3, 4.

7 Of the example of Chriſt.

Seuenthly, let vs *looke vpon the author and finisher of our faith*, when He was expoſed to theſe indignities, and yet *for the glory ſet before him, deſpiſed the ſhame, and endured the croſſe*, and is now crowned in heauen, *Heb.* 12. 2 What ſhould the ſeruant complaine of, when the Lord and Maſter is called *Beelzebub?*

8 Of the cauſe of thy reproaches.

Eightly, *Dauid* eaſeth himſelfe, by conſidering the cauſe of his ſuffering. *For thy ſake* (ſaith he to God) *haue I borne reproach: ſhame hath couered my face: The*

zeale of thy house hath eaten mee up, and the reproches of them that reproached thee, have fallen upon me: When I wept and chastened my soule with fasting, that was to my reproach, Psa. 69. 7, 9, 10.

9. Of the condition of all the godly.

Ninthly, Why should we be troubled at that which is the Lot of all the Saints? We haue heard of *David* before, how hee was *slandered by many, and on every side*, Psal. 31. 12, 13. *Ieremy* complaines, *That they consulted how to deuise deuises against him*, and how they might *smite him with the tongue*, Ier. 18. 18. *False witnesses were suborned against Stephen*, and in that case of Religion, *Acts* 6. 11, 13, 14, *Many and grieuous complaints were laid against Paul*, *Acts* 25. 7. Yea, it was the condition of all the Apostles and the principall men of the Christian world, to be made a *Spectacle to men and Angels*, and to bee accounted forlorne, and as the *off-scouring of all things*, 1. *Cor.* 4. 9, 10, 13.

10, 13. And our Sauiour Christ supposeth it the case of any blessed man, that men may say *all manner of euill sayings of them*, *Matth.* 5. 12, &c.

10 Of the presence and assistance of the Holy Ghost.

Tenthly, *The Spirit of God and of glory doth rest vpon you*, 1 *Peter* 4. 14. Ye haue the Spirit of God in you, what needs you care what the world accounts of you? You haue aboundant treasure in your hearts, and you haue an heroicall or diuine Spirit in you, And therefore why are yee troubled about such mean things? And your patience & their rage, is a signe you are in a happy condition, and haue Gods Spirit; and the Spirit of God which is in you is a Spirit of Glory, and leades you to a better life. And therefore seeing you are but trauellers here, why turne you againe at the barking of euery dog? Yea, these reproaches signifie, that wicked men doe see some glory of God shining in you, which they

they striue by all meanes to vilifie and despise, being vext in their hearts at it.

11 Of the condition of those men that doe reproach thee.

11. God will certainely take an order with all that reproach his people. For first, he will reckon all their reproaches, as cast out against himselfe; and therefore will indite them of *blasphemie*, *Psal.* 74. *Colos.* 3. 8. 1. *Peter* 4. 14. 1. *Cor.* 4. 13.

1.

2. Secondly, in his due time *he will put to silence those lying lips which speake grieuous things proudly & contemptuously against the righteous*, *Psal.* 31. 18.

3 Thirdly, all that were incensed against the godly, shall be rewarded with shame, which God will powre vpon them for the contempt with which they haue dishonored his seruants, *Esay* 41. 11, 14. And to conclude, God will certainely bring them to iudgement for these things; they must *make their accounts before the Iudge of the quicke and dead* that

that speake euill of other men, because they will not *run with them into the same excesse of riot*, 1 Pet. 4.4,5.

12. Lastly, God will prouide for his owne innocent Seruants. His thoughts are not to let his people be ashamed, *Mic.* 4.11,12 And besides, he will *bring forth their righteousnesse as the the light*, they shall be cleared, *Psal.* 37.6. *Iob* 5.15. and *they shall receiue double for all their shame*, *Esay* 61 7. and *their reward shall be great in Heauen*, *Mat.* 5.12. For which reason, *Moses* accounted the *reproaches of Gods people to be greater riches then the treasures of Egypt*, *Hebr.* 11.26. And in the meane time there is *an hiding place with God from the strife of tongues*, *Ps.* 31.20.

12 Of the course God will take for thy clearing and comfort.

CHAP.

Chap. VI.

Wherein many principall Obiections of the godly are answered.

NOw for the better establishment of mens hearts in the former comforts, it will not bee amisse to take off the obiections with which many times godly men doe aggrauate their distresse aboue the respect of the former consolations.

Ob. 1 *Ob.* If they were ordinarie reproaches, it would not so much trouble mee, but they are vile things which are obiected against me.

Sol. *Sol.* They cannot bee vile things then haue beene obiected against Christ and the godly. For there haue beene obiected

Grieuous things, *Acts* 25.7.
Gluttony, *Math.* 11.18,19.
Madnesse, *John* 10.20.
Blasphemie, *Math.* 26.65. *Act.* 6.11,13,14

Deceiuing

Deceiuing, Iohn 7.12.
Rebellion, Acts 17.6,7.
Rayling, Acts 23.4.
Schisme, Acts 28.22.
*Wickednesse of life, 1 Pet.*2.12.

2. *Ob.* But base persons doe reuile me, the verie scum of the people doe scorne me. *Ob.*2.

Sol. This is no strange thing. *The abiects gathered themselues together against Dauid, they did teare and ceassed not, Psal.*35.15. *The drunkards sang of him, Psalm* 69.12. Those that derided *Iob*, were such, *whose fathers he would haue disdained to set with the dogs of of his Flocke, Iob* 30.1. *Sol.*

3. *Ob.* But I haue liued long vnder such disgraces. *Ob.*3.

Sol. Rest thy selfe, and *fret not at the man that prospereth in his way*, the Lord will find a time to *bring forth thy innocencie, as the light, Psal.* 37.7 *Zeph.*3.18, 19. God will finde a time to *get thee praise in euery place where thou*

thou haſt beene put to ſhame.

Ob.4. 4 *Ob.* But I am almoſt buried with the almoſt infiniteneſſe of ſcorne and reproaches.

Sol. *Sol.* That was no more then was in *Dauids* caſe; Hee was ſo buried in diſgrace, that he was as *a dead man, forgotten, and out of mind, Pſ.*31.12, 13. *He was a reproach of men. Pſal.*22.12. *A by-word, Pſ.*44.14,&c. *A prouerbe, Pſ.*69.11. *A wonder to many, Pſ.*71.7. And the Apoſtles were a gazing ſtock to men and Angels, 1 *Cor.*4.9. 2. *Cor.*6.8.

Ob.5. 5 *Ob.* But great men ſet againſt me.

Sol. *Sol.* That was *Dauids* caſe; *Feare was on euery ſide, he heard the raylings of great men, which conſulted together againſt him, Pſ.* 31.13.

Ob. 6 *Ob.* But I am ſentenced and accuſed as an euill doer moſt vniuſtly, and that publikely.

Sol. *Sol.* So was our Sauiour Chriſt, and that by a whole *Councill of*

men

men, Math. 27. 1 *Iohn* 11. 47, 48. And so was *Stephen*, *Acts* 6. 12. And so were the Apostles, *Act.* 4. 6, 15. and 5. 27. And so was *Paul*, *Acts* 23. 1. The most righteous may suffer as euill doers, 2 *Tim.* 2. 9. *The wicked so compasse about the righteous, that many times wrong iudgement proceeded*; but this is his comfort, *The Lord will not leaue him in the hand of the wicked, nor condemne him when he is iudged*, Psal. 37. 32, 33. If God condeme vs not, it matters not for the sentences of vniust men. And the rather, because God hath further promised the godly man, that *he will stand at his right hand, to saue him from the iudges of his soule*, Psa. 109. 31.

7. *Ob.* But I am by slander cast out of the Church, with great pretence of the glory of God. *Ob.* 7.

Sol. The Lord in the Prophet *Esay's* time had obserued such a thing as this. For the Prophet tels the godly, that *their brethren had cast* *Sol.*

hast cast them out, and said, Let the Lord be glorified. But he assures them from the Lord, that *God would appeare to their ioy, and their brethren that cast them out, should be ashamed*, Esay 66.5.

Ob. 8. *Ob.* But they which haue thus grieuously wronged mee, liue in all prosperitie, no iudgement lighteth vpon them, God doth not plead my cause against them.

Sol. *Sol.* Thou knowest not how God dealeth with them, God can iudge them secretly, and consume them insensibly, so as the world shall take no notice of it, as the *moth eateth vp the garment*, without making any great rent, *Esay* 51.8. And for this reason, they are exhorted in that place, not to feare the reproach. Secondly, What knowest thou what God will yet doe with them? For God hath pleaded the cause of his seruants many times by bringing strange iudgements vpon the wicked.

wicked. This *Pashur* shall be made *Magor-missabib*, that is, a *terrour round about*, and all that heare it shall tremble, *Ier.*20.3. God can *cloathe thy aduersaries with shame, and couer them with their owne confusion, as with a mantle*, Psa.109.29.

9. *Ob.* But I am censured by good men with much bitternesse, as if I were guiltie, and there is none to comfort or pittie mee. *Ob.9.*

Sol. So was *Iob* deepely censured by his godly friends: And so was *Paul* of his owne hearers, *1 Cor.*4.4,10. Thus *Dauid* was forsaken in his wrongs, so as none would comfort him, *Psalme* 69.20. *Sol.*

10. *Ob.* But yet one thing much troubles me, that is, that since these slanders, the hand of God hath been vpon me in diuers particular iudgements, and this makes people to thinke, sure I am guiltie: *Ob.10.*

Sol.

Sol. *Sol.* So they thought of *Paul* when the Viper fell on his hand, being a man that was before accused, and now sent as it were a prisoner, *Acts* 28. So they iudged of *Dauid* when he was sicke, that *some euill disease did cleaue to him*, *Psa.* 41.8. Yea, this was our Lord Iesus Christs case, *For they iudged him as plagued and smitten of God*, *Esay* 53.4.

Ob. 11. 11. *Ob.* But the things obiected against me, are so foule, that when I here those things spoken of publikely or priuatly, I blush, and that may cause mee to bee thought to be guilty.

Sol. *Sol.* This was *Dauids* case being innocent: he saith, *Shame couered his face when he bore reproch*, Psal. 69.7. *And his confusion was continually before him; and the shame of his face couered him, for the voice of him that reproacheth and blasphemeth, by reason of the enemie*, Psa. 44.15.

CHAP.

CHAP. VII.

Directions in the case of Reproaches.

I Conclude this point cõcerning reproaches, with certaine directions. There be diuers things to be done of vs, if wee would be rightly ordered in the case of reproaches.

Foure wayes to auoid reproaches.

1. We should shun the company of such as are giuen to slander: as it is said of *Paul*, when diuers were hardened, and spake euil of the way, he departed from them, and separated the Disciples, *Acts* 19.9.

2. The daily refuge against the scornes of reproaches, must be to get to God, & hide thy selfe with him by prayer. When *Dauid* is thus encountred, if you aske what he did; he saith, when they railed, *but I betooke my selfe to prayer*, Psa. 109.4. and Psal. 31.13.

3. Looke

3. Looke to thy tongue, be silent, see thou render not reuiling for reuiling, but rather trust in God, and blesse them that curse thee, *Psalme* 37.7. 1 *Peter* 3.9. *Psalme* 31.14. 1 *Cor.*4.12. *Ier.* 18.20.

4. Liue inoffensiuely, and bee sure thou keepe Gods way: For if any thing will medicine their tongues, that must be it, 2 *Cor.*6. 3,8. 1 *Peter* 2.12. and 4.14,15. *Psalme* 37.34. For it may bee at length, the same mouth that cursed thee, will blesse thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themselues against their aduersaries.

HItherto of the consolations against reproaches. Now it followeth, that I should shew how

how a Chriſtian may comfort himſelfe againſt his aduerſaries, that oppoſe him in his courſe of godlineſſe; and ſo there are many arguments of conſolation.

He may comfort himſelfe from the conſideration

The firſt may be taken from his condition therin, as it is common to all the godly. For this may ſtay a mans heart, to know for certaine, that *euery man that will liue godly*, ſhall bee oppoſed, and *muſt ſuffer perſecution*, 2 Tim. 3.12.

1. Of the common condition of all the godly.

The ſecond may bee taken from the appointment of God herein: And this ſtands of two Branches. Firſt, That God from all eternity hath decreed euery mans ſufferings this way. Thus *Paul* leſſeneth the thought of the croſſe, by pleading that *God had appointed them thereunto*, meaning by his eternall Decree, 1 *Theſ.* 3.3. Secondly, That God hath likewiſe appointed the end, and meaſure, and deliuerance out of the affliction. Thus the Church

2. Of Gods appointment.

is

3. Looke to thy tongue, be ſilent, ſee thou render not reuiling for reuiling, but rather truſt in God, and bleſſe them that curſe thee, *Pſalme* 37.7. 1 *Peter* 3.9. *Pſalme* 31.14. 1 *Cor.*4.12. *Ier.* 18.20.

4. Liue inoffenſiuely, and bee ſure thou keepe Gods way: For if any thing will medicine their tongues, that muſt be it, 2 *Cor.*6. 3,8. 1 *Peter* 2.12. and 4.14,15. *Pſalme* 37.34. For it may bee at length, the ſame mouth that curſed thee, will bleſſe thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themſelues againſt their aduerſaries.

HItherto of the conſolations againſt reproaches. Now it followeth, that I ſhould ſhew how

how a Christian may comfort himselfe against his aduersaries, that oppose him in his course of godlinesse; and so there are many arguments of consolation.

He may comfort himselfe from the consideration

The first may be taken from his condition therin, as it is common to all the godly. For this may stay a mans heart, to know for certaine, that *euery man that will liue godly*, shall bee opposed, and *must suffer persecution*, 2 Tim. 3.12.

1. Of the common condition of all the godly.

The second may bee taken from the appointment of God herein: And this stands of two Branches. First, That God from all eternity hath decreed euery mans sufferings this way. Thus *Paul* lesseneth the thought of the crosse, by pleading that *God had appointed them thereunto*, meaning by his eternall Decree, 1 *Thes.* 3.3. Secondly, That God hath likewise appointed the end, and measure, and deliuerance out of the affliction. Thus the Church is

2. Of Gods appointment.

is comforted, *Reuel.* 2. 10. If it were grieuous to them to know that the Diuell ſhould raiſe vp wicked men that ſhould caſt them into priſon, yet this may refreſh them, that God hath ſet the time when they ſhall come forth againe. It ſhall bee but for ten dayes. It ſhall neither be ſo long as the Diuell and wicked men would haue it, for then they muſt neuer come out; nor ſo little a while as they themſelues would haue it; for then they would neuer come in, or ſtay but a while: but God will rule, by determining the time for their good.

3. Of our refuge in God.

The third may be taken from the refuge we may haue in God: Wee may alwaies make our recourſe to God in all our wrongs, who hath promiſed to be *our refuge, euen our refuge in due time, Pſal.* 9. 9. If God will receiue vs, and heare our moanes, and vndertake our protection, it ſhould bee no great thing for vs to endure

dure the oppoſitions of vnreaſonable men.

4 Of the prediction of Chriſt.

The fourth may be taken from the prediction of Chriſt: we haue beene told before plainely what we ſhould expect. We may haue peace in Chriſt, but he hath foretold, ſaying, In the world yee ſhall haue trouble, Ioh. 16. 33. yea, that wee muſt prouide to take vp our croſſe daily, Luke 9. 23.

5 Of the deliuerance promiſed.

The fifth may bee taken from the deliuerance God hath promiſed vs, for thus hee aſſures vs, *The hand of the Lord ſhall bee knowne towards his ſeruants, and his indignation towards his enemies*, Eſay. 66. 14. for that God will bee *the ſtrength of the righteous in the time of trouble*, will be *their ſaluation out of their trouble*, he will helpe them and deliuer them, *hee will deliuer them from the wicked, and ſaue them becauſe they truſt in him*, Pſal. 37. 39, 40. *The glory of the Lord ſhall bee knowne and feared from the Eaſt to the*

the East, that if the enemie come like a flood, the Spirit of the Lord shall chase him away, Esay 59. 19. Therefore feare not thou, O worme Iacob, for thus saith the Lord, I am thy God, I will sustaine thee with the right hand of my Iustice: Behold, all they that provoke thee, shall be ashamed, they shall be as nothing, the men of thy strife shall perish, Esay 41. 10, 11. For the Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust to the day of iudgement to be punished, 2. Pet. 2. 9. God will deliuer the poore when he crieth, the needy also, and him that hath no helper, Psal. 72. 12.

6 Of Gods iudgement vpon our aduersaries

The first may be taken from the certaine iudgement of God that shall fall vpon their aduersaries: The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: Thou shalt seeke them, and not finde them, Esay 41. 11, 12. All these curses will the Lord lay vpon his

enemies,

enemies, and vpon them that hate them and persecute them, Deut. 30. 7. All those euill neighbours that touch the inheritance of Israel, God will plucke them out of their land, and plucke his people from among them, Ier. 12. 14. The wicked draw their swords, & bend their bowes against the godly; but their sword shall enter into their owne heart, and their bow shall bee broken; for the armes of the wicked shall be broken, and the Lord vpholdeth the iust, Psal. 37. 14, 15, 17. And besides, for their full payment, they are reserued vnto the day of iudgement to be punished.

7 Of the effects and consequents.

The seuenth may bee taken from the consideration of the effects and consequents of this opposition: For first, hereby wee giue our testimony to Christ and the Gospell, when wee *partake of the afflictions of the Gospel*, 2. Tim. 1. 18. Secondly, these oppositions do as much good for the present,

when Gods seruants fall into these troubles, the fruite will be, it will *try them, and purge them, & make them white, till their time be come, for there is a time appointed*, Dan. 11.35,36. Thirdly, God may turne the hearts of the wicked, and make them of *Lyons* and *Tygers*, to become *Lambes, & no more to doe hurt in the mountaine of the Lord*, Esay 11. *The Wolfe and the Lambe may come to feede together, and the Lyon eate straw like the Bullocke*, Esay 65. 25.

2 Of our own gaine by them.

Lastly, wee shall gaine exceedingly by these sufferings; for we are assured, that if we suffer with Christ, we shall reigne with him in another world, 2 Tim. 2. 11, 12. We should therefore reioyce that we partake in the sufferings of Christ, because we are assured, that *when Christ appeares in his glory, we shall then be glad and reioyce*, 1 Pet. 4. 13.

Chap. IX.

Of the wayes how Satan tempts vs, and the occasion of temptation.

HItherto of outward afflictions, and the comforts against them. The inward afflictions follow; and here in the first place come temptations to bee considered of, euen those conflicts which men haue in their soules euen with euill angels.

2. Things taken for granted.

Three things must be granted concerning temptations.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath little care of, or iudgement in.

Secondly, that when God leaues his children to be tried by this affliction, and softens their hearts to feele this combate with

diuels, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to bee handled.

Thirdly, that there is sure remedie in the Word of God, euen for this affliction also.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreate of comforts against them, consider of three things.

1. How many wayes Satan tempts men.

2. To what things he tempts.

3. What are vsually the occasions he takes of tempting.

Satan tempts vs fiue waies.

For the first, Satan tempts diuers wayes.

1. One is, when hee *tempts God against vs*, labouring to bring God out of liking with vs. Thus he insinuated the dispraises of *Iob* to God, Iob Chap. 1. & 2. And thus Satan *stood at the right hand of* Ioshua *the high Priest, to resist him before the Angell of the Cone-*

Conenant. Zachary 3. 1.

2. Another way is, when he appeares in some shape, and by voyce, or otherwayes terrifies men.

3. When he brings distresses vpon mens bodies, or other heauy calamities: and thus also he tempted *Iob* by Gods permission.

4. When he stirres vp other men to tempt vs: thus hee stirred vp *Peter* to tempt Christ, and dissuaded him from his suffering, *Mat.* 16. And thus he tempted the woman by meanes of the Serpent. And thus also hee imployeth wicked men, daily to tempt by euill counsell and enticements.

5. The last and most vsuall way is, by iniecting, exciting, or suggesting euill internally within our spirit. This is that kind of temptation I heere especially meane.

For the second, that wee may

finde out the nature of temptations, and the things wherein about Satan workes; wee may referre all the temptations to three sorts.

3. Sorts of temptations by suggestion.

1. Temptations to blasphemy

The first sort of temptations, are *temptations to blasphemie:* and thus he tempts when he suggests monstrous things against God, or the Word of God, or the prouidence of GOD, or the like.

2. Temptations to particular sinnes.

The second sort are, *temptations to particular sinnes*; as when hee tempts to the denyall of Christ, as he did *Peter*, and so hee tempts to lusts of all sorts. And so the Diuell is the *father of lust*, *Iohn* 8. 44. and euill angels are *spirituall wickednesses*, *Eph.* 6. 12. And thus also he tempts to rage or reuenge; and therefore the Apostle implies in his speech about anger, that to giue place to wrath, is to *giue place to the diuell*, who vsually excites those violent passions, *Ephes.* 4. 27. And

thus also hee tempts to couetousnesse, in respect of which sinne, the deuill is said to *enter into Iudas*: And thus also he tempts to lying, as in the case of *Ananias* and *Saphira*, *Acts* 5. And so hee tempts men to murther, either of themselues of others.

Temptations to despaire.

The third kinde of temptation is, *temptation of despaire*, which is, when hee perswades with men to despaire of all mercie in God. Thus hee made *Iudas* despaire: and in some degree of despaire for the time was *Dauid* himselfe entred, *Psalme* 77.

Thus of the sorts of temptations.

9 Occasions of temptations.

3. Now it is wonderfull necessarie in the third place to take notice of the occasions of temptations. Satan vsually tempts not, but vpon some aduantage giuen him, and so there are many things, which as it were, *tempt the diuell to tempt men*, as

Solitarines. First, *solitarineſſe*: the Diuell watched to finde the woman alone from her husband, and then ſet vpon her. Such perſons as loue ſolitarineſſe, loue not their owne ſoules; for they giue great aduantage to Satan to aſſault them and circumuent them, and therefore wee ſhould take heede of it.

Security. The ſecond occaſion is *ſecuritie*: when the diuell ſpies that men be careleſſe, and keepe no watch ouer their owne hearts, & are wretcheleſſe in their courſes, and goe from day to day, and *feare not euill*, then he lyes in waite to aſſault, by iniecting ſome vile or baſe temptation to ſinne.

Pride. The third occaſion is *Pride*: when *Paul* is ſomewhat lifted vp with the conſideration of his reuelations, then doth Satan take his aduantage, and ſet vpon him with his *meſſenger*, euen ſome vile temptation. When we take liberty to make our ſelues great in

in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfe conceit, if God do not greatly guard vs, wee are neere some desperate assault of Satan.

Anger.

The fourth occasion is *anger*. The diuell seldome forbeares to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of *Ephes.* 4. 26.

Dalliance with euill thoughts.

The fifth occasion is *dalliance with euill thoughts*, when the diuell sees vs play with *contemplatiue wickednesse*, and be well content to let our thoughts runne vpon sinfull proiects or imaginations of sinnes, which perhaps wee intended not euer to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart bee enflamed by them; to draw vs into mischiefe. These lusts will *draw away*, and Satan engendring with them can make them

them conceiue, &c. *Iames* 1. 14.

6 Intemperate vse of outward things.

The sixth occasion is, *The intemperate vse of outward things*, for the Diuell walketh about as a roaring Lyon, seeking whom hee may deuoure. And when he finds a man excessiuely bent to the things of this world, as meat, drinke, apparel, riches, pleasures, honours, &c. hee will set vpon him by some of his methods, to carry him away captiue at his will. Therefore the Apostle *Peter* wils vs to be *sober*, if we would preuent him, implying, that the Diuell will giue the onset, when he finds vs intemperate, 1 *Peter* 5. 8.

7 Vnsettlednes in faith

The seuenth occasion is, *Vnsetledneſſe* in the assurance of Gods fauour, and our owne saluation. We cannot resist the Diuel, if we bee not *stedfast in the faith*, and wee giue him wonderfull aduantage, if wee be tossed about like the waues of the Sea, and are inconstant or carelesse in manner

of

of our faith; we never barre out the Diuel soundly, till we be stedfast in our assurance, 1 *Pet.* 5. 8, 9.

8. Triall of faith.

The eighth occasion is, when sometimes the Lord will haue vs tempted, only for the triall of our faith, and the grace which he hath giuen vnto vs.

9. Relapse into some grosse sin.

Lastly, The ninth occasion is, a *relapse into some grosse sinne* after calling, which is scourged with hideous temptations, through a secret depth of Iustice in God, who thereby can shew how fearfull a thing it is so to offend.

CHAP. X.

How the godly may comfort themselues in their temptations.

THE consolations against temptations follow.

A Christian, that feeles himselfe assaulted by the Diuell, may raise vp in his thoughts diuers con-

contemplations, able to succour him in his distresses: as,

Hee may comfort himselfe from the consideration, 1. Of the common condition of the godly.

First, If he consider that this is the case of all the godly, to bee tẽpted. It is no new thing which hath befallen him. Thus *Paul* comforts the Corinthians, *No temptation hath befallen you, but what accompanieth the nature of man*, 1 *Cor.* 10. 13. The Apostle *Peter* hartens them to whom hee writes, by this argumẽt: *The same afflictions are accomplished vpon your brethren that are in the world*, 1 Pet. 5. This also the Apostle to the Ephesiãs affirmes, that those *spiritual wickednesses are found even in the most heavenly places on earth*, Eph 6. 12. The Apostles thẽselues were not free from this conflict, & therefore *Paul* saith, *We wrastle with principalities and powers*, &c.

2. Of the measure.

Secondly, If hee consider the measure of them: God will not lay any more vpon him, then he is able to beare, he may feare his owne strength, as *Paul* did, but God

God will *make his grace sufficient for vs*, 1 *Cor.* 10. 13. 2 *Cor.* 12. 9. Satan is limited, hee can goe no further then his chain wil reach, and for that cause it is, that we are taught to pray, that God would not *lead vs into temptation*, as acknowledging that God doth dispose and order the measure of this kind of affliction.

3 Of the short continuance.

Thirdly, If hee consider the short continuance of his temptations; they may be fierce, but they are not long: *God will shortly tread downe Satan vnder feet*, *Rom.* 16. 20. Wee shall *suffer but a while*, 1 *Peter* 5. 9, 10.

4 Of diuers things in Christ: as,

Fourthly, If hee seriously meditate of diuers things in Christ his Sauiour: as,

1 His example,

First, His *example*. It should be lesse grieuous to be tempted, because Christ himselfe *was tempted in all things, as hee is, sinne onely excepted*, *Heb.* 4. 15.

2 His victory ouer the diuel.

Secondly, Christ hath atchiued an admirable victorie ouer these

these principalities and powers, and hath triumphed ouer them, and made a shew of them openly, *Col.* 2. 15.

e His sympathy.

Thirdly, There is in Christ a sympathy and fellowfeeling. Hee is touched with our infirmities, and doth much compassionate our case, *Hebr.* 4. 15.

4 His intercession.

Fourthly, He hath made intercession, and *prayer for vs, that our faith might not faile.* For that which he assured to *Peter*, he performeth also for all the elect.

5 His vertue for healing vs.

Fiftly, Christ is the true brazen Serpent, which is lift vp of God, that when wee feele our selues stung with these fiery Serpents, by looking vpon Christ, wee are sure to be healed, *Iohn* 3. 14.

6 His succour.

Lastly, We are sure to be helped and succoured by Christ in the combat: *He was tempted himselfe, that hee might succour them that are tempted, Hebr.* 2. 18.

7 Of the issue out of temptation.

Fiftly, If he consider the issue that God will giue: *He will giue*

issue

issue out of temptation, 1 Cor. 10. *He will tread downe Satan*, Rom. 6. 20. *Hee will stablish vs, after wee haue suffered a while*, 1 Pet. 3. 9, 10. *If we resist the Diuell, he shall flie from vs*, Iam. 4. 7, 8. *If he lead vs into temptations, he will deliuer vs from euill*, Math. 6. 13. *The Lord will breake the head of the great Leuiathan, the crooked Serpent, the Dragon of the Sea*, Esay 27. 1.

6. Of the effects.

6. If he consider the effects of temptation; it is the Schoole of Christ, to traine vs vp in spirituall souldierie; they cannot hurt vs, they make vs more humble, 2 *Cor.* 12. 8, 9. They are for our tryall, 1 *Pet.* 1. 7. Satan doth but *winnow vs*, we lose nothing but our chaffe, *Luke* 22. 31.

Ob.

Ob. But it seemes, temptations are a grieuous euill, because wee are taught to pray against them in a speciall manner in the Lords Prayer, which shewes that my estate is miserable, in that I

am led into temptation.

How wee may pray against tẽptations.

Answ. It is true, that we must pray against temptations, and that it is a iudgement; but yet no other, then sicknesse, pouerty, or the like: and therefore we are not to pray against them simply, but with submission to Gods will; onely wee must pray absolutely to be deliuered from the euill of temptation, which latter words do restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not ouercome of the temptation?

How wee may know that wee are not ouercome of temptations

Answ. Obserue thine owne heart in the entertainment of those vile iniections. If thou abhorre them as soone as they come in, and giue no manner of consent vnto them, thou art free. For Christ himselfe was tempted by euill cogitations cast into his mind: (for the Apostle saith) *He was tempted in like manner as we*

Note.

Are

are, and yet he was not guilty of the euill of the temptation. It is true, that for the most part we are infected in some degree or other by it: But yet it is not impossible for man to be free from the euill of temptation, as that example shewes.

Two signes

But secondly, thou maist know whether thou bee ouercome or no, by two signes. For first, If thou feele the temptation to bee an affliction to thee, and account it *an euill day*, and art burthened vnder it, as if it were a verie *buffeting* of thy body, thou art yet safe: The Diuell hath no victory, thou art not led captiue, all this while *Paul* was worse feared then hurt, 2 *Corinthians* 12. 7, 8, 9. Secondly, All the while thou resistest by prayer, and wrastlest with it, and keepest thy spiritual weapons in thy hands, thou art the conquerour; for thou art assured of God, *If thou resist, the Diuell will flye from thee* in due time.

Thou

Thou art neuer ouercome, till the temptation please thee, and thou resolueſt to make no reſiſtance ſpiritually, *Iames* 4.8.

Queſt. But what if I be ouercome? Am I not in a deſperate condition, if the temptation haue preuailed ouer me?

Anſw. Thy caſe is mournfull, but not deſperate: For *Peter* and *Dauid* were ouercome of the temptation; and though it coſt them many teares, yet they were recouered. Chriſt hath made interceſſion for thee, and will heale thee, if thou make thy recourſe vnto him, and penitently plead for mercy before the Throne of Grace.

Chap. XI.

Comforts againſt our daily infirmities.

HItherto of the conſolations againſt the temptations of Satan.

Satan. There remaine two other distresses of the Spirit; the one arising from the sense of daily infirmities; the other from the feare of falling away, and losing of what we haue.

For the first, There are many wayes by which a Christian may fence his heart against the discouragements that arise from the sense of daily infirmities.

Two sorts of promises

And these promises are of two sorts: For they are either such as giue vs arguments of cõsolation in themselues, or such as with all remoue the obiections are wont to arise in our hearts vpon some particular consideration of the manner of the infirmities in vs.

What is meant by infirmities.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnesse, omissions, distractions, particular falles through frailty, some kindes of cuill thoughts, dulnesse, vnchearefulnesse, doubts, and

and the euil of our good workes.

The Arguments of Consolation are:

The comforts raised from the consideration, 1 Of thy age in Christ.

1 There are differences in the degrees of the age of Christ in vs Some Christians are but weake, young ones, Lambes, Babes, new formed; and God knowes it, and lookes for no more from such, then what agrees to their age. Hee is a compassionate Father, that doth not require the same power of gifts in a weake Christian, which he lookes for in a strong.

2 Of thy condition now vnder Grace.

2 It should much ease vs to remember, that wee are not vnder the Law, but vnder Grace, *Rom.* 6. 14. Wee are deliuered from the rigour of the Law, God now doth not expect perfection from vs, nor accounts vs as transgressors, because we are imperfect, but hath receiued vs to the benefit of the new Couenant; In which, perfection is onely required in Christ, and vpright-

nesse

nesse in vs.

3 Wee may be very weake in strength and power of gifts, and yet verie fruitfull: Wee may doe much good while wee are in the Infancie of Grace, which the coparison of the vine (to which the godly are resembled) showes. The Vine is not the strongest of Trees, and yet is more fruitfull in pleasant fruit, then many other Trees, nor of the field onely, but of the Garden also. Now the godly are likened to the vine, *Esay* 27.2. to shew, that all their weakenes notwithstanding, they may bee abundant in pleasing fruit.

3 Of the fruitfulnes may be in a weake Christian.

4 The goodnesse of Gods nature should much encourage and comfort vs herein: And so if wee consider foure prayses in the nature of God.

4 Of the goodnesse of Gods nature: For he is

First, He is *gracious*: he stands not vpon desert, *we may buy of him without money*, he can loue vs for his owne sake, though we be

1 Gracious

able

able no way to pleade our owne merits, *Eſay*.55.1,2,3.

2 Mercifull

Secondly, He is *mercifull*, yea *mercie pleaſeth him*; it is no trouble to him to ſhew mercy, but he delighteth in it, *Mich*.7.18.

3 Slow to anger.

Thirdly, He is *ſlow to anger*, infirmities will not prouoke him to wrath; hee can delight in vs ſtill, though we haue many wants and weakeneſſes, *Pſ*.103.

4 Ready to forgiue

Fourthly, Hee is ready to forgiue. If by our too much careleſneſſe and frequencie in offending he be vrged to diſpleaſure, yet he is quickly pacified; a few prayers and teares in the confeſſion of our faults will turne away all his diſpleaſure, ſo as he will *remember our iniquities no more*, *Pſalme* 103.

5 Of the hope of ſtrength.

Fifthly, The Lord will ſtrengthen his own worke in vs by his Spirit; and though grace bee but in the bud, yet *his bleſſing ſhall come vpon our buds, and he will make it grow, as the willowes planted by*

the

the water-courses: The hopes of increase, should stay vs against the present sense of weakenesse, *Esay* 44.3,3,4.

Of many things in Christ as,

6. There are many things comfortable to bee thought vpon in Christ.

1 His opinion of vs.

For first, He makes account to find vs sicke, and *sinners*, he doth not expect to find vs righteous altogether: *Hee came not to call the righteous, but sinners to repentance*, Marke 2.17.

2 His compassion.

Secondly, Wee haue such an High Priest, as knowes how to *haue compassion vpon those that are out of the way: Hee is touched with our infirmities*, hee doth rather pitty vs, then hate vs for our weakenesses, *Hebr.* 4.15.

3 His Intercession.

Thirdly, His *intercession* couers our infirmities. *If any man sinne, we haue an Aduocate, euen Iesus Christ the righteous, who is the propitiation for our sins.* He takes an order in Heauen, that God shall not bee turned away from

vs, he makes daily intercessiō for vs.

4 His blood.

Fourthly, His *blood* will powerfully *cleanse our conscience from the deadnesse which is in our works*, *Heb.* 9. 14.

5 The imputation of his righteousnesse.

Fiftly, Hee is *the Lord our righteousnesse*, & that is his name by which hee will bee called, *Ier.* 23. 6. His perfect righteousnesse is as truly ours, as if we had performed it our selues: So as although we be most vnperfect in our selues, yet in Christ God can find no fault in vs, nor see any trangression: though our sanctification be spotted, yet our iustification hath no blemish in it.

The helpe of the Ministerie.

7 The helpes God hath affoorded vs in his Ministers, may bee some ease vnto vs: though for weakenesse we be but Lambs, yet God hath prouided for vs; hee hath giuen vs *Shepherds to feede vs*, and giuen them a charge to looke to his Lambes, as well as his Sheepe. The Church is compared

pared to a nurse with brests, and we haue a promise to suck out of the brests of her consolations; *Ierem.* 2.4. *Esay* 56. 11, 12, 13. *Iohn* 23.19.

8 Wee should especially bee refreshed with the consideration of diuers particular fauours God hath assured vs of in his Word: as,

Of diuers particular fauors God hath assured vs of.

First, That he will not deale with vs after our sinnes, *nor reward vs after our iniquities*, *Psal.* 103.

Secondly, That he wil *spare vs, as a man spareth his sonne that serueth him.* No father can shew compassion like to that which God will bee bound to shew to his children, *Mal.* 3.17.

Thirdly, that the *smoking flax shall not be quenched, & the bruised reed shall not bee broken*; though grace were in vs but like the beate in the weeke of the Candle when the light is out, yet God hath taken order that it shall not

bee extinguiſhed, *Eſay* 42.3.

Fourthly, That in all times of need wee ſhall haue *acceſſe vnto the Throne of Grace*, and obtaine a ſupply of all our wants; ſo as we may goe boldly to aske what we need *in the Name of Chriſt, and it ſhall be giuen vs*, Hebrewes 4. vlt.

Fifth, That hee will accept of our deſires, and our will to doe his ſeruice ſhall be taken for the deed, ſo as he will reckon of ſo much good to be done by vs, as wee deſired and endeuoured to doe: our workes are as good as wee deſired to haue them to be: The preparations of our hearts are reckoned with God as great things, *Eſay* 55.1. *Ierem.*30.2. 2 *Cor.*8.12.

Note.

Sixthly, That in all his dealing with vs, he will vſe vs in *all compaſſion* with a tender reſpect of our weakeneſſe. Our weeping and ſupplication ſhal be accepted before him, and hee will *cauſe vs*

to

to walke in a straight way, in which we shall not stumble, Ier. 31. 9. *In all our afflictions, hee is afflicted. In loue, in care, in pittie*, hee will *redeeme vs, and carry vs as in the dayes of old*, Esay 63. 9. As he *hath borne vs from the wombe*, so will hee bee the same still *vnto old age, euen vnto the gray haires*. He will carry vs in the armes of his compassion: *Hee hath made vs, he will beare, euen he will carry, and will deliuer vs*, Esay 46. 3, 4. *He will gather the Lambes with his armes and carrie them in his bosome, and gently leade those that are with young*, Esay 40. 11.

Seuenthly, That he will *supply all our necessities out of the riches of his glorie*, Psa. 4. 19.

Eighthly, That he will passe by our meere frailties, and take no notice of the errours of our liues that arise from meere infirmities; *There is no God like vnto him for passing by transgressions*, Mich. 7. 18.

Ninthly, That he will ſtrengthen vs, and make vs grow in the gifts beſtowed vpon vs: *The Lord will bee the hope of his people, and the ſtrength of his Children of Iſrael,* Ioel 3.16. *He giueth power to the faint, and to them that haue no might, he increaſeth ſtrength: they that waite vpon the Lord, ſhall renew their ſtrength,* Eſa.40.29,31 *He will be as the dew* to his people. *They ſhall grow as the Lilly, and caſt forth their rootes as Lebanon. Their branches ſhall ſpread, and their beautie bee as the Oline tree, and their ſmell as Lebanon. They ſhall reuiue as the Corne, and grow as the Vine,* Hoſh.14.5,6, 7.

And to aſſure all this, God would haue vs to know that hee hath *married vs vnto himſelfe,* and holds himſelfe tyed in the couenant of marriage with all kindneſſe and faithfulneſſe, to take the care and charge of vs for euer, *Hoſh.*2.19.

9. To

9. To conclude the first sort of promises, what knowest thou what God may bring thee vnto, notwithstanding thy weaknesse? Hee can make thee to multiply as the bud of the field. He can make thee increase and waxe great. He can make thee *attaine vnto excellent ornaments*, Ezech. 10. 7. Since thou art the branch of his planting, the worke of his hand, hee may greatly glorifie himselfe in thee, so *as thy little one may be as a thousand, and thy small one as a strong Nation.* God can performe it in his due time, *Esay* 60. 21, 22. Though thou haue but a *little strength*, God hath set before thee such *an open doore, as no man can shut:* and God can make thee stand in the loue of the truth, without denying his Name when the *houre of temptation comes vpon the World*, and many of great vnderstanding fall, *Rev.* 3. 8, 9, 10.

Of what God may bring thee to.

Hitherto of the principall consolatiõs in the case of infirmities.

Chap. XII.

Diuers obiections are answered.

IT followeth that I should answer certain obiections which do vsually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, My infirmities are the more grieuous, because I find affliction of spirit ioyned with them. These terrors and passions vpon my heart doe dismay me, and make me doubt, those comforts do not belong vnto me.

Sol. God may afflict thy spirit and yet be wel pleased with thee; yea therfore thy case is the more comfortable because thou feelest the weight and burthen of thy sinnes, as the places of Scripture following, most euidently

dently and comfortably shew: namely,

Psalme 34. 15. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.*

Math. 11. 28, 29. *Come vnto me all ye that are wearie and heauy laden, and I will ease you.*

Take my yoke on you, and learne of me, that I am meeke and lowly in heart, and you shall find rest vnto your soules.

Ierem. 31. 25. *For I haue satiate the wearie soule, and I haue repleni-shed euery sorrowfull soule. And their soule shall bee as a watered garden, and they shall haue no more sorrow:* the latter part of the 12. verse &c.

Esay 63. 9. *In all their troubles he was troubled, and the Angel of his presence saued them. In his loue and in his mercy hee redeemed them, and he bare them and carried them alwaies continually.*

Psalm 31. 21, 22. *Blessed be the*

Lord: for hee hath shewed his marvellous kindnesse towards mee in a strong Citie.

Though I said in my haste, I am cast out of thy sight; yet thou hearedst the voyce of my prayer, when I cryed vnto thee.

Psal. 103. 9. *He will not always chide, neither keepe his anger for ever.*

Ob. But I offend daily.

Sol. That is cleerely answered in Gods promise: For he saith, he *will multiply pardon*, or abundantly pardon, *Esay* 55. 7.

Ob. But I find I grow worse then I haue beene, my heart is much out of order.

Sol. If there be an heart in thee desirous to returne; there is comfort also against this distresse. The Lord will heale *thy backe-sliding*, if thou *take vnto thee words* to confesse thy falling away, *Hosh.* 14. 2, 3, 4. *Behold (saith the Lord) I will bring it health and cure, and I will cure them, and*

reueale

reueale vnto them the abundance of peace and truth, Ieremie 33.6. There is *healing in the wings of the Sonne of righteousnesse, and yee shall goe forth and grow vp as the Calues of the Stall*, Malachy 4.2.

Ob. But I am extremely burthened with my ignorance, this is a continuall grieuance vnto mee.

Sol. There are many comforts against ignorance.

8. Constructions. about ignorance in the godly.

1. It is a speciall promise of God in the new Couenant, that *he will write his Laws in thy heart, and hee will make thee to know the Lord*: Thou maist goe boldly to the Throne of Grace, to beg further illumination of the Spirit of God. This is one of the suits God cannot deny.

2. God hath promised to *leade thee by a way which thou hast not knowne*: Hee will preserue thee by his knowledge, though thou bee vnacquainted with the way thy

thy selfe. He that lede his people from *Babel* to *Sion*, when they scarce knew a foote of that long way, wil leade thee in the straite way, from Earth to Heauen, if thou seeke a way of God as they did, *Esay* 42.16.

3 We haue such an *High Priest as knowes how to haue compassion on the ignorant*. He that required that propertie of the High Priest in the Law, will much more expresse it himselfe, *Hebrewes* 5. 1,3.

4. This must be thy glory, and the crowne of reioycing, that though thou be ignorant of many things, yet thou *knowest God, and Christ* crucified, and *this is eternall life, Iohn* 17.3.

5 The Ministers of the Gospel are ours, and therefore if wee attend vpon the Word, and continue in it, we shal know the truth: their instructions shall bee daily distilled into thy heart like drops of raine, 1 *Cor.* 3 22,23.

6 The

6 *The anointing thou haſt receiued, ſhall teach thee all needfull things, and leade thee into all truth,* 1 *Iohn* 2.27.

7 There is a ſeed of heauenly doctrine caſt into thy heart, *which ſhall euer remaine* in thee. It is indelible, it cannot be blotted out, 1 *Iohn* 3.9.

8 Laſtly, Knowledge is the gift of Chriſt, and as wee know that he is come, ſo *we beleeue that he will giue vs vnderſtanding, that we may know him that is true, and we are in him that is true, euen in his Sonne Ieſus Chriſt: this is the true God and eternall life,* 1 *Iohn* 5.20.

Ob. But we want or haue loſt the meanes of knowledge; our Teachers are taken frem vs.

Sol. It is true; *Where viſion faileth, the people faint,* but yet:

1 After God *hath giuen you the bread of affliction, and the water of aduerſity, hee will reſtore Teachers, and no more reſtraine inſtruction,*

struction, Esay 30.20.

2. Though thou see no way of helpe, yet thou knowest not how God can prouide: *He can open Riuers on the tops of mountaines*, and he maketh the wildernesse a standing poole, when his people thirst and cry vnto him, *Esay* 41.17,18.

3. If ordinary meanes faile and bee denied, God will then supply of his Spirit, & make that meanes which is left, to suffice for thy preseruation and building vp, *Philip.* 1.19.

Now that there may bee the more abundant support vnto our hearts in this case of infirmities, I will open two places of Scripture that doe meet with the most obiections of our hearts.

The full explication of the words in Exo 34. 6,7.

The first is, *Exodus* 34.6,7. where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and giue him the praise of his rich grace, where hee so describeth the

the Lord, that in his titles hee giueth an answer to many obiections.

1. If thou say, thy infirmities may alienate the Lord from thee:

He answers, that he is *Iehouah*, alwayes the same, vnchangeable. Hee will not alter his loue towards thee, but loue thee to the end: and for the more assurance, he repeated that title twice, because he knowes, we most doubt of that, and haue most need to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements:

Hee answers, that hee is *God*, or strong; to signifie that nothing shall hinder the worke of his grace towards thee, but hee will keepe thee by his power, and

and maketh his grace sufficient for thee.

3 If thou say, Hee is of pure eyes, and cannot but discerne thy faults, and sinne is sinne in the sight of God:

He answers, That he is *mercifull*.

4 If thou say, Thou deseruest no such mercy:

He answers, That he is *gracious*, and doth not stand vpon desert: He will shew mercy, not because thou art good, but because he is good.

5 If thou say, The daily repeating and renewing of thy sinnes may prouoke him, though hee be mercifull and gracious.

He answers, That hee is *long-suffering*.

6 If thou say, Thou hast many defects and wants to bee supplyed:

He answers, That he is *full of goodnesse*.

7 If thou say, Thou art asha-

med

med of thy ignorance, which is more then can be conceiued.

Hee anſwers, That he is *abundant in truth* to ſupply thy defects, and to performe his promiſe, though thou haue but a little faith.

8. If thou ſay, Thou doeſt beleeue that God is all this vnto ſome men; and that *Abraham*, and *Dauid*, and others that were in great fauour with God, haue found all this: But for thy ſelfe, thou art ſo vile a creature, and ſo meane a perſon, as it is not for thee to expect ſuch great things of God.

He anſwers, That hee *keepes mercy for thouſands*. He hath not ſpent all vpon *Dauid*, or the Patriarks, or Prophets, or Apoſtles, or Martyrs, or Miniſters; but he hath an Ocean of goodneſſe ſtill to be ſhewed, without reſpect of perſons, to al that come vnto him for mercy.

9. If thou yet ſay, Thou art guilty,

guiltie of diuers sorts of sinnes and that it is not one offence onely, but many that lye vpon thee, and some of them such as thou dareſt not name, they are so vile.

He answers, that *he forgiues iniquitie, transgression, and sinne,* that is, all sorts of sinnes, of nature, of weaknes, or of presumption.

10. If any other should say, this is a doctrine of liberty, and may embolden men to sinne:

Hee answers to that, hee will by no meanes cleare the wicked, those are fauours onely hee will declare to the penitent, that are weary of their sinnes, and would faine offend no more.

The full explication of the words in Ezek 36. 25, &c.

2. The second place is, *Ezek.* 36.25. to the 37. where many obiections are euidently answered, the consolations being fitted of purpose, so as euery word almost preuents some doubt might arise in mens minds: as

1. *Ob.*

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my sinnes.

Sol. I will powre cleane water vpon you; that is, I will wash your soules in the fountaine of my grace, and both forgiue you, and sanctifie you.

2. *Ob.* Oh it cannot bee that any meanes should doe me good, I am so totally defiled.

Sol. Ye shall be cleane: it is easie for God to cleanse vs, it is our owne vnbeleefe hinders vs: God hath promised our cleansing.

3. *Ob.* O but my sins are great and grosse sinnes, I haue offended more grieuously then other men.

Sol. From your Idols and from your filthinesse will I cleanse you; though thy sinnes were as great as idolatry in the first Table, or whoredome in the second, yet God can forgiue and sanctifie thee.

4. *Ob.* But my nature is so bad, that

that if I were forgiuen, I should offend againe.

Sol. A new heart will I giue thee; Where God forgiues our sinnes, he giues vs another disposition, and change our natures, verse 26.

5. *Ob.* O, but I am so ignorant I cannot but offend.

Sol. A new spirit will I put within you; Hee will giue vs vnderstanding and wisedome.

6. *Ob.* But I am so dull and hard-hearted, that I am not sensible of my owne distresse and wants, and cannot bee affected with the excellency of the goodnesse or promises of God.

Sol. I will take away the stony heart out of your body; God will cure vs of hardnesse of heart.

7. *Ob.* But if my heart were softned, and that I had some feeling, it would grow hard and senslesse againe.

Sol. I will giue you an heart of flesh.

8. *Ob.*

8. *Ob.* O, but if all this were done for me, yet I know not how to order my selfe, and what to do to goe on in a religious course of life.

Sol. I will put my Spirit within you, verse 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I shall not be ruled by it, but offend and grieue the Spirit of God, through ignorance and want of strength.

Sol. I will cause you to keepe my statutes, and yee shall keepe my iudgements, and doe them. The Lord will worke our workes for vs, and teach vs to obey, and giue vs power to doe what hee commandeth.

10. *Ob.* I finde a maruailous vnfitnesse in the very things of my outward estate.

Sol. Yee shall dwell in the land; the Lord will blesse vs in outward things, as well as in spirituall.

11. *Ob.*

11. *Ob.* But when I come to vse the creatures, me thinks I see such vnworthinesse in my sefie, that I am almost afraid to meddle with them.

Sol. I gaue the land to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gift is ancient, I bestowed these things on your fathers.

12. *Ob.* It may be so; our fathers were in couenant with God and more eminent men, and more worthy then we.

Sol. Ye shall be my people, and I will be your God; Gods couenant of grace is with the fathers, and their generations after them: if he haue bene the fathers God, he will be thy God also, and thou shalt be of his people.

13. *Ob.* O, but I finde such daily sinnes, and I am polluted in euery thing I do: I am many waies vncleane.

Sol. I will also saue you from

your

your vnfeannesse. God will multiply pardon, he will forgiue vs, and comfort vs against our sinnes after calling.

14. *Ob.* But how shall I beleeue all this? for I see, God hath plagued vs by famine, scourged vs with great want, which still lies vpon vs.

Sol. I will call for the corne, and increase it, and lay no more famine vpon you, and I will multiply the fruite of the trees, and the increase of the field, &c.

15. *Ob.* But there is no condition on our part?

Sol. Yes, for all this shall bee done vnto you, *when you remember your owne euill wayes, and your doings that were not good, and shall lothe your selues for your iniquities and for your abominations.* These comforts belong to vs, when we are throughly displeased with our selues for our faults. And besides, *for all this must the Lord be sought vnto;* we shall obtaine all, or

or any of these, but we must aske first, verse 31.37.

CHAP. XIII.

Shewing how a godly man may comfort himselfe against the feare of falling away.

HItherto of the comforts against our daily infirmities. The consolations against the feare of our falling away follow.

We may three wayes comfort our selues against this feare, namely, if we consider God, or Christ, or our selues.

1. In God there are two things of excellent obseruation, both of them expreſt in the Scriptures. The first is, that he hath vndertaken to preserue vs from falling away. The second shewes vs distinctly, how he will per-

performe this.

For the first, that God will keepe vs from falling away, wee haue foure things to assure vs.

Foure things may assure vs that God will keepe vs from falling away.

First, *the promises of God* directly to that end: for hee assures vs, that *his Elect shall enioy the worke of their hands, and shall not labour in vaine*, Esay 65.22, 23. *The smoking weeke shall not bee quenched, nor the bruised reed broken*, Esay 42.3. *Not one of them shall bee lacking* in the whole flocke, Ierem.23.4. *God will build them, and not plucke them downe, he will plant them, and not pull them vp*, Ier.24.6. *He will confirme vs*, in and to the end, *that wee may bee blameleſſe in the day of our Lord Iesus Christ: for God is faithfull, who hath called vs to the fellowship of his Sonne Iesus Christ our Lord.* 1. His promises. 1 Cor.1.8,9

Secondly, the *Decree of God*, concerning which the Apostle saith, *That the foundation of God remaineth sure: hee knoweth who* 2. His decree.

are his. Though *Hymeneus* and *Philetus* fall away, yet none that call vpon the name of the Lord, and depart from iniquity, can euer be loſt, 2 *Tim.* 2. 19.

3 Three attributes in God, viz.

Thirdly, the attributes of God: and ſo there bee three things in God may wonderfully ſettle vs againſt this feare. The one is *his faithfulneſſe*. The other is *his power*. The third is *his immutable loue*: All three are laid to pawne for the performance of this preſeruation, & ſo pleaded in Scripture.

His faithfulneſſe.

For his faithfulneſſe, the Apoſtle thence concludes, that the godly ſhall bee confirmed to the end, as was alleadged before, 1. Cor. 1. 8, 6. and ſo he reaſoneth writing to the Theſſalonians: *The Lord is faithfull, who ſhall ſtabliſh you, and keepe you from euill*, 2 *Theſſ.* 3. 3. And of the power of

His power

God theſe places ſpeake, *we are kept by the power of God to ſalvation*, 1 *Pet.* 1. 5. *I know* (ſaith) *Paul whom I haue beleeued, and I am* per-

perswaded that hee is able to keepe that which I haue committed to him against that day, 2 Tim. 1. 12. Now vnto him that is able to keepe you from falling (saith Iude) and to preserue you faultlesse before the presence of his glory, with exceeding ioy: to the onely wise God our Sauiour be glory, and maiestie, dominion, and power, now and euer, Iud. 24. And for the loue of God, that it is vnchangeable, there is apparent proofe, *Whom he loueth, he loueth to the end*, Iohn 13. 1. so as we may bee confident in this, that *hee which hath begun a good worke in vs, will performe it till the day of Christ*, Philip. 1. 6. His loue.

Fourthly, wee haue the seale of God for it, and he hath giuen vs earnest, that we shal certainly enioy the inheritance purchased for vs. And thus euery one that beleueth, is *sealed by the holy Spirit of promise*, which is *our earnest*, Eph. 1. 14, 15. and therefore, we shall be established, 2 Cor. 1. 22. 4 His seale

Now for the second; If any aske how God will doe this?

I answer, that the Scripture shewes how this will be performed thus: For

What God will doe to keepe vs from falling away.

1. *God will not cast off his people*, he will neuer forsake his inheritance, Psal. 94. 14. 1 Sam. 12. 22. *For the Lord loueth iudgement, and forsaketh not his Saints, and therefore they are preserued for euer*, Psal. 37. 28.

2. *God will put his feare into their hearts, that they shall not depart from him*: For this is his Couenant with his people, that *he will not turne away from them, to doe them good, and hee will put his feare into them, that they shall not depart from him*, Ier. 32. 40, 41.

3. To make all the surer, he *will put his Spirit into them, which shall leade them into all truth, and cause them to keepe his statutes, and to doe them*, Iohn 14. Ezech. 36.

4. He will vphold them, and order their wayes, and keepe their

their feet, that they fall not. *The steps of a good man are ordered by the Lord, and he delighteth in his way: Though he fall, he shall not vtterly bee cast downe: for the Lord vpholdeth him with his hand,* Psal. 37.23,24. *He holdeth our soule in life, and suffereth not our feet to bee moued,* Psal. 66.9. *He will keepe the feet of his Saints,* 1 Sam.2.9.

5. Lastly, God will worke their workes for them, and continually assist them with his presence, and blessings, *Esa.26. Ezech.36. Phil.* 2.13. And thus the comforts that we may gather from God.

Three things in Christ may comfort vs

Now secondly, in Christ there are three things may minister much establishment in our harts against this feare.

1. His intercession.

1. His intercession: hee hath specially prayed for vs, that God would *keepe vs from euill,* Iohn 17. and therefore is *able to saue vs to the vttermost, because hee euer liueth to make intercession for vs,* Heb.7.15.

2 His office here in

2. The consideration of his office herein. It is his worke to be *Omega* as well as *Alpha*; to bee the *finisher* of our faith, as well as the *author* of it: He is the end as well as the beginning, *Reuel.* 21. 6. *Heb.* 12. 2.

3 His power.

3. The power of Christ. *None can take vs out of his hand*, Iohn 10. and as was said before, *he is able to saue vs to the vttermost*, Heb. 7. 25.

Thus of the consideration of Christ also.

3 Things in our selues may comfort vs

Now thirdly, in our selues wee may looke vpon three things, as we are in the estate of grace.

For first, we *are borne againe to a liuely hope of an immorall inheritance reserued for vs in heauen*: Our new birth intitles vs to heauen, and it is kept for vs, and our *hope is liuely*, 1 *Pet.* 1. 3.

Secondly, *our seed abideth in vs*: It cannot be blotted out. *Hee that is borne of God, sinneth not, because his seed remaineth in him*,

1 *Iohn*

1 *Iohn* 3.9.

Thirdly, *eternall life* is begun in vs, *Iohn* 17.3. Now if it be life eternall, how can it end? How can we fall away from it? Naturall life may end, but Spirituall life can neuer end.

Chap. XIIII.

Promises that concerne Prayer.

Hitherto of Promises that concerne affliction. And in as much as my purpose was but to fence the godly man (settled in his iustification) against the grieuances which might befall him in respect of afflictions, during the time of his pilgrimage here, I shall end with the discourse of those promises: sauing that I will giue a taste of the last sort of promise, *viz.* such as are encouragements to holy graces or duties.

I will not instance in the promises made to the loue of God, to meekneſſe, to ſuch as ſeeke God, to the loue of the word, and the like: but onely I wil open the promiſes made to the prayers of the godly, and the rather, becauſe Chriſtians are moſt troubled about their prayers.

Thoſe promiſes referred to three heades.

The promiſes that concerne prayer, may be referred to three heads; For either they are ſuch as aſſure vs that God will heare the prayers of his ſeruants; or they ſhew vs, what in prayer he will heare: or elſe they deſcribe the wonderfull goodneſſe of God in the manner how he wil heare. For the firſt, that the Lord will certainly heare prayer, theſe places of Scripture doe moſt comfortably aſſure vs.

Eſay 58.9. *Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt cry, & he ſhall ſay, Here I am.*

Math. 21.22. *And whatſoeuer ye ſhall aske in prayer, if ye beleeue,*

ye

ye shall receiue it.

Iohn 14. 13. *And whatsoeuer ye aske in my name, that will I doe, that the Father may be glorified in the Sonne.*

1 Iohn 5. 14, 15. *And this is the assurance that wee haue of him, that if we aske any thing according to his will, he heareth vs.*

And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the Petitions that wee haue desired of him.

Iob 22. 27. *Thou shalt make thy prayer vnto him; and hee shall heare thee, and thou shalt render thy vowes.*

Iob 33. 26. *He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy, for he will render vnto man his righteousnesse.*

Psal. 34. 15, 17. *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.*

The righteous cry, and the Lord heareth them, and deliuereth them

out of their troubles.

Pſal. 50. 15. *Call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt gloriſie mee.*

Iohn 15. 16. *That whatſoeuer ye ſhall aske of the Father in my name, he may giue it you.*

Iohn 16. 23. *And in that day ſhall ye aske me nothing: Verily, verily I ſay vnto you, whatſoeuer ye aske the Father in my name, hee will giue it you.*

For the ſecond, it may much comfort vs, if we conſider that God will not onely heare our praiers in generall, but our voice, *Pſal.* 5. 3. Our very deſires, *Pſal.* 10. 17. Our teares, *Pſalme* 29. 12 The very naming of Chriſt ſhall not be done without regard, 2. *Tim.* 2. 19. Our groaning, *Pſal.* 102. 20. When we are deſtitute of words to expreſſe our ſelues, our groaning, our teares, yea the very deſires of our hearts is an effectuall prayer to God. He doth not looke what wee doe ſay, but

but what wee would say. If we come like little children, and but name our Fathers name, and cry, making moane, it shall bee heard.

3. But in the third point appeares the wonder of his compassion: For

1. God will heare without *despising their prayer*, Psalm. 102. 17.

2. He will *not reproach* them, nor hit them in the teeth with what is past, or their present frailties, *Iam.* 1. 5.

3. He will *prepare their hearts* too; he will as it were helpe them to draw their petitions, *Psal.* 10. 17.

4. He takes *delight in hearing* their prayers, *Prou.* 15. 8.

5. Hee *lookes from heauen* of purpose to heare their groanes, *Psal.* 102. 19, 20. *his eares are open*, there is not the least impediment in his hearing, *Psal.* 34. 15. It is his very nature to be a *God that*

that heareth prayers; It is not contrary to his disposition, *Psal.* 65.1,2.

6. Hee thinkes thoughts of peace, to giue an end, & expectation, *Ier.*29.11,12,13.

7. He will be *plenteous in mercy*, to them that call vpon him, *Psal.*86.5. *Iam.*1.5. He giueth liberally.

8. He will *answer them*, and sometimes shew them *wonderous things, which they know not*, Ier. 33.3.

9. Hee will refresh them also with much ioy and comfort of heart: *He will be* many times *as the dew* vnto their hearts, *Iob* 33.26.

10. It is a singular compassion, that he will heare euery one that comes with petitions to him, he will except no man: all shall bee heard: *whosoeuer asketh* shal haue, *Mat.*7.7. *Luke* 11.10.

11. It is yet more compassion, that God will heare them in all they aske, *whatsoeuer they desire* of

of him in the Name of Christ: They may haue what they will, *Marke* 11.24. *Iohn* 15.7.

12. *The Spirit shall helpe their infirmities*, when *they know not what to pray for as they ought*, Rom.8.26.

13. God will crowne the praiers of his Seruants with this honour, that they shall be the signes both of their sanctification, and of their saluation, *Iohn* 9. 31. *Rom.*10.13. If God heare their prayers, hee will receiue them vp to glory.

14. Lastly, The Lord shewes a wonderfull compassion in the very time of hearing prayer: he will heare *in the morning*, Psa.5.3. In the very season, *the due time*, when wee are in trouble: yea so, as hee will in our affliction in a speciall manner let vs know, that hee is our God, and that hee will deliuer vs, *Zach.*13.9. *Psa.*50.15. and 91.15. *He is ready to be found*, Psal. 46.1. *Daniels* praiers were heard

heard from the very first day he made them, *Daniel* 10. 12. Yea God will heare vs *while we speake vnto him, and answer vs before we can expresse* our selues vnto him many times, *Esay* 65.24. Yea the Lord heareth the prayers of his people, euen when they thinke they are cast out of his sight, *Psalme* 31.22.

FINIS.

THE RVLES OF A HOLY LIFE.

OR,

A TREATISE CONTAINING the holy order of our liues prescribed in the Scripture, *concerning our*

carriage { *Towards God*, *Towards men*, *Towards our selues.*

With generall Rules of Preparation, *that concerne either the helpes or the manner of a holy conuersation.*

By N. BIFIELD late Preacher of *Gods Word at Isleworth in* MIDDLESEX.

Psalme 50. vlt.
To him that ordereth his conuersation aright, will I shew the saluation of God.

LONDON,
Printed by *Iohn Legatt*, for *Robert Allot*, at the signe of the Beare in *Pauls* Church-yard.
1630.

TO THE NOBLE AND RELIGIOVS Lady, the Lady *Mary Vere*, increaſe of ioy and peace *in beleeuing.*

MADAM,

IT wasmoſt truely ſaid by the Apoſtle of the Gentiles: *Godlineſſe is great gaine*; Importing thereby, that if a man would be incited to the care to get any thing, for the profit might come thereby, it ſhould bee godlineſſe. No skill in the world being comparable to that skill of beeing able to lead a godly life, for the ſure and

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and speedy, and matchlesse gaine it will bring vnto a man. For (besides that it only hath the promise of a better life) godlinesse were to bee desired, and with all possible diligence to be sought after, for the very gaine of it in this life. For (to omit the consideration of the fauour it breeds with God, and the vnspeakeable treasures of the grace of Christ, which alwayes goe with it) it were to be desired for the immediate effects it workes vpon men in it selfe. For if men loue themselues, what should they desire more then that which tends to make themselues perfect? What should it aduantage a man to haue all things good about him, if himselfe bee ill and vile? If men,

men, that were onely guided by the light of nature, could (some of them) see clearely, that nothing was so good for a man, as to liue well (when yet they knew no other liuing well, then what was prescribed in their naked and naturall Ethickes) then how much more happy must it be for a man to liue a *Religious life*, by which he is brought more neere to God himselfe, and farre aboue the condition of any naturall man? Yea if there were no more to be had by it, but the peace and rest it brings vnto a mans heart, it were aboue all outward things to bee desired. For no man walkes safely, that walkes not religiously; nor can any actions of men produce any sound tranquilitie

tranquillity and reſt of heart, but ſuch actions as are preſcribed by true Religion. What ſhall I ſay? If for none of theſe, yet for it ſelfe were a godly life to bee had in ſingular requeſt. For if men, with much expence of outward things, ſeeke but the skill of diuers naturall and artificiall knowledges, and thinke it worth their coſt but to be able to attaine theſe skills; how much more ought man to bee at the paines, yea and coſt too (if it were required) to get this admirable Skill, to liue a religious life? This moſt gainefull ſubiect is intreated of in this little Volume. I may truely ſay, that almoſt euery ſentence in this little Treatiſe leads vs to much and rich treaſure,

treasure, if the promises belonging to each dutie were annexed thereunto: And therefore no Christian that loues his owne soule, should thinke much of the paines of learning or practising these Rules.

I shall not need to exhort your Ladiship to the hearty care of those things you haue beene taught of God (long since) to profit, & haue learned Iesus Christ, as the truth is in him: your sincere profession and practise hath many witnesses; and since you beleeued the Gospel of Saluation, and were sealed by the Spirit of promise, you haue a Witnesse within your selfe, which will not faile in life or death to plead your aboundant consolation.

When

When I intreate of pietie, righteouſneſſe, mercie, and temperance, I intreate of things you haue aboue many profited in.

I haue preſumed to dedicate theſe Directions to your Ladiſhip, and not without reaſon: You haue heard the preaching of them with ſpeciall attention, and haue bin a principall perſwader to haue them publiſhed for the common good. Being many wayes bound to acknowledge your Ladiſhip amongſt my beſt hearers and friends, I cannot but beſeech your Ladiſhip to accept of this ſmall teſtimonie of my vnfained obſeruance of your many prayſes in the Goſpell, and as a pledge of my thankefulneſſe of all your workes

workes of loue to mee and mine.

The God of Glorie, and Father of our Lord Ieſus Chriſt, make you abound yet more and more in all the riches of his grace in this life, and fill you with the comforts of the bleſſed hope of the appearing of Ieſus Chriſt.

Your Ladiſhips in the ſeruice of Ieſus Chriſt to be euer commnaded,

N. BIFIELD.

THE Contents of the whole Booke.

Chapter 1. page 441. to the 448.

THe Scope of the whole Booke, is, to shew briefly the choyfest Rules of life of all sorts.

Some obiections against this course answered, and the warrant and profit of it shewed.

The easinesse of the course, with some generall Directions.

Chap. 2. p. 448. to 470.

THe Rules are either generall or particular.

The generall Rules concerne either the helpes to an holy life, or the manner of well-doing.

Hee that would prepare himselfe to an holy course of life, must doe diuers things, and auoide diuers things.

The things he must doe are these:

1. *He must bee sure hee hath repented, and doth beleeue.*

2. *He must get knowledge how to doe well: and that he may attaine knowledge:*

1. *He must esteeme it.*

2. *He must not consult with flesh and blood.*

3. *He must redeeme the time.*

4. *Hee must bee wise for himselfe.*

5. *He must be swift to heare.*

6. *He must study onely profitable things.*

7. *He must striue to increase in knowledge.*

8. *Hee must propound his doubts.*

9. *He must be rightly ordered towards*

towards his Paſter, to pray for him, and obey him, and not diſcourage him.

3. Hee muſt auoid ill companie.

4. Hee muſt reſolue to practiſe theſe rules.

5. Hee muſt order his outward calling ſo, as he be freed from all needleſſe incumbrances.

6. He muſt keepe companie with ſuch as doe liue well.

7. He muſt not be a ſeruant of man.

8. He muſt accuſtome himſelfe to the thoughts of the comming of Chriſt.

9. He muſt not regard what the multitude doth.

10. He muſt carefully remember, to be in all things thankefull to God.

11. He muſt ſtudie to be quiet.

12. He muſt be carefull to go on in a direct courſe.

13. He muſt reade the Scriptures dayly.

14. He must be carefull to preserue his first loue.

15. He must especially striue for such good things as would make him more excellent in his place and calling.

16. He must be often in the duties of mortification.

17. He must obserue the opportunities of well-doing.

18. He must be carefull of keeping the Sabbath.

19. He must often meditate of the examples of the godly that excell in holinesse.

20. He must daily pray God to direct him.

Chap. 3. p. 470. to 475.

THus of what he must doe: what he must auoid followes: and so he must take heed,

1. Of carelessenesse.
2. Of rashnesse.
3. Of carnall confidence.
4. Of hasting to be rich.

5. Of

5. Of distrustfull feares.
6. Of adding to, or taking from the Word of God.
7. Of contempt of reproofe.
8. Of beholding of vanitie.
9. Of the beginnings of sinne.

Chap. 4. p. 475. to 491.

NIne things to bee euer in our minds, that in generall concerne the manner of well-doing: for in all good workes wee must shew:

1—1. Zeale.

2—2. Sinceritie, which hath in it

Truth,

Respect to all Gods commandements.

A right end.

Obedience without obiecting.

Obedience in all companies.

3. Constancie, when wee doe good.

Without wearinesse.

Without discouragement.

Without reſiſtance.
Without wauering.
Without declining.
4. *Feare.*
5. *Simplicitie: which is,*
To reſt vpon the word for the forme of holineſſe and happineſſe.
To be harmeleſſe.
To be ſimple concerning euill.
To loue goodneſſe for it ſelfe.
To be meeke and lowly minded.
So to feare God, as not to enuie the wicked.
6. *Circumſpection, which hath in it,*
A reſpect of leſſer commandements,
Abſtaining from appearance of euill,
Obſeruation of the circumſtances of things,
Vnrebukeableneſſe,
Auoyding euill when good might come of it.
7. *Growth, which hath in it,*

Aboun-

Abounding in goodneſſe.
Finiſhing of holineſſe.
Progreſſe.
8. *Moderation, to bee neither iuſt nor wicked ouermuch, which is expounded at large.*

Chap. 5. p. 491. to 499.

THus of the generall Rule: the particular rules concerne either God, or other men, or our ſelues.

Our whole dutie to God, concernes either his loue, or his ſeruice.

The loue of God muſt be conſidered either in the foundation of it, or in the exerciſe of it.

The foundation of the loue of God, is the knowledge of God.

The Rules about the knowledge of God, concerne either the right conceiuing of his Nature, or our acquaintance with God.

That we may conceiue aright of the Nature of God:

1. *Wee must cast out all likenesses.*

2. *We must striue to conceiue of him according to his speciall praises in his Word.*

3. *Wee must bring with vs the faith of the Trinity.*

4. *Wee may helpe our selues by the thinking of the Godhead in the humane Nature of Christ.*

5. *We must get cure for Atheisticall thoughts.*

That we may be acquainted with God.

1. *Wee must prepare our hearts.*

2. *We must begge acquaintance by prayer, praying with all our hearts, and early, and constantly.*

3. *Wee must giue our selues to God.*

Chap. 6. p. 499. to 515.

THus of the foundation of the loue of God: the Rules that con-

concerne the exerciſe of our loue to God, either ſhew vs how to manifeſt our loue to God: or how to preſerue it.

We manifeſt our loue to God,

1. By anouching him to bee our God.

2. By prouiding him a place to dwell with vs.

3. By louing Ieſus Chriſt.

4. By walking with him, which hath fiue things in it.

5. By honouring God: and we honour him,

By ſeeking his kingdome firſt.

By open profeſſion of his Truth.

By grieuing for his diſhonour.

By directing all our actions to his glory.

By ſuffering for his ſake.

By honouring ſuch as feare him.

By hating his enemies.

By ſpeaking of his truth with all reuerence.

By free-will offerings.

By praiſing him: where di-

uers Rules.

6. By truſting in him: and this truſt in God we ſhew:

By relying vpon his mercie for our ſaluation.

By committing all our workes to his bleſſing.

By beleeuing what he ſaith.

By ſtaying vpon him in all diſtreſſes, praying to him, and caſting our care vpon him, and relying vpon his helpe,

Without leaning to our owne vnderſtanding;

Without murmuring,

Without feare,

Without care,

Without vſing ill meanes.

7. By obeying him.

In the manner alſo of our manifeſting our loue to God, wee muſt doe it,

1. With fervencie.

2. With feare: and our feare of God we ſhew,

By awfull thoughts of God.

By departing from euill.

By

By all reuerence of minde.
By not fearing men.
By remembring his presence.
By trembling at his iudgements.
By humilitie in the vse of his Ordinances.
By the reuerend vse of his very Titles.

Chap. 7. p. 515. to 522.

THus of the manifestation of our loue to God: for the preseruation of our loue to God.
1. *We must separate our selues from all others to be his.*
2. *We must beware that we forget not God.*
3. *Wee must edifie our selues in our holy faith.*
4. *Wee must pray in the holy Ghost.*
5. *We must waite for the comming of Christ.*
6. *Wee must seeke his speciall presence in his Ordinances.*
7. *We must preserue the Truth, he*

he hath deliuered to vs.

8. *Wee muſt ſtudie his praiſes.*

9. *Wee muſt ſtudy to reioyce in God, which containes in it 4. things: where eight rules to obtaine this ioying in God.*

Chap. 8. p. 522. to 525.

THus of our loue to God: his ſeruice followes, and the rules about the ſeruice of God, concerne either the parts of his ſeruice, or the time of it.

The rules that concerne the parts of Gods worſhip, and either generall to all parts, or ſpeciall.

Nine things to be remembred in all parts of Gods worſhip:

1. *Preparation.*
2. *Godly feare.*
3. *Penitencie.*
4. *Griefe that others ſerue not God.*
5. *That all be done in the name of Chriſt.*

6. *Prece-*

6. *Precedencie before other busi-neſſes.*

7. *That wee ſerue him with all our hearts.*

8. *Deſire to pleaſe him.*

9. *Deteſtation of what might draw vs from his ſeruice.*

Chap. 9. p. 525. to 531.

THe ſpeciall Rules concerne ei-ther his publike ſeruice or the particular parts of his ſeruice: Vnto the publike ſeruice,

All muſt come,

With ſpeciall reuerence,

And zeale: and this zeale to be ſhewed ſixe wayes.

And with our conſent.

With ſpeciall gladneſſe before God,

And truſting in his mercie,

And thankefulneſſe for all ſuc-ceſſes.

Chap.

Chap. 10. p. 531. to 536.

THe ſpeciall parts of Gods worſhip, are,

1. Hearing: where the rules concerne vs.

1. Before hearing.

A reſolution to deny our owne wits and affections.

A meeke and humble ſpirit.

2. In the time of hearing:

Speciall attention.

Proving of the doctrine.

3. After hearing:

1. Meditation.

2. Practice.

Chap. 11. p. 536. to 543.

2. THe Sacraments, which are, either Baptiſme or the Lords Supper.

Concerning Baptiſme wee haue diuers things to doe:

1. About our children to preſent them to Baptiſme.

In due time.

In

In faith.
With thankefulneſſe.
2. *About our ſelues, to make vſe of our owne Baptiſme.*
In caſe of doubting.
In the caſe of temptation to ſinne, where our Baptiſme ſerues for vſe three wayes:
In the caſe of doubting of our perſeuerance.
3. *About others to acknowledge the Baptized.*

Chap. 12. p. 543. to 546.

Concerning the Lords Supper, we are charged with,
1. *Examination.*
2. *The diſcerning of the Lords Body.*
3. *The ſhewing forth of the death of Chriſt.*
4. *The vowes of louing the godly.*
5. *Reconciliation.*
6. *Vowes of holy life.*

Chap.

Chap. 13. p. 547. to 550.

3. PRayer: about which the Rules are,

1. Thy words must be few.

2. Thy heart must be lifted vp: which hath three things in it: vnderstanding, freedome from distractions, and feruencie.

3. Thou must vse all manner of prayer.

4. Thou must persevere in prayer.

5. Thou must be instant, without fainting or discouragement.

6. With supplications for all sorts.

7. In all things thou must giue thankes.

Chap. 14. p. 550. to 554.

4. REading the Scriptures: the rules are:

1. Reade daily.

2. Meditate of what thou readest.

3. Conferre vpon it.

4. Resolue to obey.

Chap.

Chap. 15. p. 554. 555.

5. Singing of Psalmes: the rules are,
1. Teach one another by Psalmes.
2. Sing with the heart.
3. Sing with grace.
4. Make melody to the Lord.

Chap. 16. p. 555. to 558.

6. Vowes: the rules are,
1. Before thou vow, consider.
2. When thou hast vowed, defer not to pay.

7. Swearing: the rules are,
1. Sweare not by any thing which is not God.
2. Sweare in truth.
3. Sweare in iudgement.
4. Sweare in righteousnesse.

Chap. 17. p. 558. to 560.

8. Fasting: the rules concerne,
1. The strictnesse of the abstinence.
2. The

2. *The humbling of the soule.*

Chap. 18. p. 560. to 566.

HItherto of the parts of Gods worship. The time followes, which chiefly is the Sabbath: and the rules about the Sabbath, concerne,

1. *The preparation to it:*
End thy worke.
Auoide domesticall vnquietnes.
Cleanse thy selfe.
2. *The celebration of it, where is prescribed,*
1. *Rest from all worke.*
2. *Readinesse and delight.*
3. *Care and watchfulnesse.*
4. *Sincerities to be shewed.*
By doing Gods workes with as much care as our owne.
By obseruing the whole day.
By auoiding the lesser violations of the Sabbath.
5. *Faith, by trusting vpon his blessing.*
6. *Discretion.*

Chap. 19. p. 566. to 570.

HItherto of the Rules that concern our carriage towards God. Towards man followes: and so either towards all men, or towards some men.

The Rules that order vs in our carriage towards all men, concerne either righteousneſse or mercy.

The Rules that concerne righteousneſse, either order vs in company or out of company.

In company, we muſt be ordered, either in reſpect of Religion, or the ſinne of others, or the way how to carry our ſelues inoffenſiuely.

For matter of Religion, looke to it,

1 *That thou take not vp the name of God in vaine.*

2 *That thou auoid vaine ianglings, about doubtfull diſputations, or curious queſtions, or vnprofitable reaſonings.*

3 *If thou be asked a reaſon of thy hope, anſwer with all reuerence and meekeneſſe.*

4 *Let*

4. *Let thy communication bee yea, yea, and nay, nay.*

Chap. 20. p. 570. to 574.

AS *for the faults of others,*

1. *Iustifie not the wicked, nor condemne the righteous.*

2. *Conuerse without iudging.*

3. *Walke not about with tales.*

4. *Reproue, but hate not.*

5. *Passe by frailties.*

6. *Giue soft answers.*

Chap. 21. p. 574. to 582.

THat thou mayest conuerse inoffensiuely, thou must looke to three things, *humilitie, discretion, and puritie.*

Vnto the humilitie of thy conuersation belong these rules:

1. *Be soft, shew all meekenesse to all men.*

2. *Harken to the words of those that are wise.*

3. *Stand not in the place of great men.*

Vnto

Vnto the discretion of thy conuersation, belong these rules.

1. *Speake what is acceptable.*
2. *Auoid those that cause diuisions.*
3. *Make no friendship with the angry man.*
4. *In the euill time be silent.*
5. *And communicate not thy secrets.*
6. *Withdraw thy foot from thy neighbours house.*
7. *Restraine thy passions.*
8. *Bleſſe not thy friend with a loud voyce.*

Vnto the parritie of thy conuersation, belong these rules:

1. *Restraine thy tongue from euill.*
2. *Especially auoid filthy speaking, foolish talking and iesting.*
3. *Modicr eating and drinking.*

Chap. 22. p. 581. to 584.

OVt of companie

1. *Conceiue loue to all men.*
2. *Pray for all sorts of men.*

3. *Pro-*

3 *Prouide to liue,*
Honestly, without scandall.
Iustly, without deceit.
Peaceably, without strife.

Chap. 23. p. 584. to 592.

THus of righteousnesse. *Mercy followeth: and vnto Mercy is requisite,*
1 *Willingnesse.*
2 *Labour.*
3 *Liberalitie.*
4 *Humilitie to be shewed fiue wayes.*
5 *Faith, in two respects.*
6 *Discretion, in foure respects.*
7 *Sympathie.*
8 *Sinceritie, in fiue things.*

Chap. 24. p. 592. to 601.

THus of the Rules that order our carriage towards all men. *Towards some men, followes: as they are either wicked, or godly.*
As for the wicked.
1 *Hold*

1. *Hold no needlesse societie with them.*

2. *When thou must needs come into their companie, carry thy selfe wisely, that thou mayst, if it be possible, win them: and to this end shew,*

1. *Thy mortification.*
2. *Reuerend speech in matters of God and Religion.*
3. *Meekenesse of wisedome.*
4. *Reseruednesse, in eight things.*
5. *Mercie.*
6. *Vndauntednes in a good cause.*
7. *Patience.*
8. *Loue to thy enemies.*

Chap. 25. p. 601. to 608.

THus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walke in loue: and the particular Rules concerne either the manifestation of our loue vnto them, or the preseruation of loue to them.

Sixe wayes to manifest our loue to the godly.

1. *By*

1. *By courtesie.*
2. *By receiuing them.*
3. *By bearing their burthens.*
4. *By prouoking them to good duties.*
5. *By faithfulnesse in their businesse.*
6. *By employing our gifts for their good.*

Chap. 26. p. 608 to 613.

For the preseruation of our loue to the godly, some things are to be done, & other things to be auoided.
The things to be done, are,
1. *Labour to be like minded.*
2. *Follow peace.*
3. *Couer their nakednesses.*
4. *Confesse your faults one to another.*

Chap. 27. p. 613. to 618.

Ten things to be auoided:
1. *Suites in Law.*
2. *Dissimulation.*
3. *Conceitednesse.*
4. *Reioy-*

4 *Reioycing in iniquitie.*
5 *The minding of our owne things.*
6 *Ficklenesse.*
7 *Vaine-glorie.*
8 *Iudging.*
9 *Euill words & complaining.*
10 *The forsaking of their fellowship.*

Chap. 28. p. 618. to 622.

OTher Rules which concerne onely some of the godly.
1 *Such as are false.*
2 *Such as are weake.*
3 *Such as are strong.*
4 *Such as are especially knit to vs in friendship.*
1 *Those that are false, are either false from God, or from thee; from God, either grosly or by infirmitie; and so are guiltie of foule vices, or extreme omissions.*
1 *Warne them, and reproue them.*
2 *If they mend not, auoid them.*
3 *If they repent, forgiue them.*
Toward such as are false from

thee, by trespassing against thee, observe these rules.

1 *Either speake not of it, or so, as thou vexe not a Brother.*

2 *In great wrongs, two things are to be done:*

First, When the trespas is secret, reproue him priuately: If he mend not, reproue him before witnesse: If he yet mend not, make the Church acquainted with it: If he will not then amend, hold him as an Heathen or a Publican.

Secondly, If hee repent, forgiue him, as often as he saith, it repenteth him.

Chap. 29. p. 622. to 625.

2 TOwards such as are weake.

1 *We must not intangle them with doubtfull Disputations concerning Ceremonies, or things indifferent.*

2 *We must beare with their weakenesses.*

3 *We must not offend them.*

4 *We must encourage and comfort them.*

5 *In*

5 *In things indifferent, we must suffer a little restraint of our owne libertie, to please them.*

6 *Towards strong Christians.*

First, We must acknowledge them.

Secondly, We must set their practise before us, as examples of imitation.

Thirdly, We must submit our selues to them, to haue their iudgements in all doubtfull things.

Fourthly, How we may carrie our selues towards our speciall friend.

1 *Neuer forsake him.*

2 *Giue him heartie counsell.*

3 *Be friendly to him.*

4 *Communicate thy secrets to him.*

5 *Loue him with a speciall loue.*

First, As thine owne soule.

Secondly, At all times.

Thirdly, It must be a sincere loue that lookes not for bribes.

Fourthly, It must be such a loue as will reach to his posterity, if need be.

Chap. 30. p. 625. to 631.

RVles that concerne our selues, are of two sorts.

1 Either our generall, or particular calling.

Concerning our generall calling.

1 Our Faith.

2 Our Repentance.

3 Our Hope.

1 Concerning our Faith, wee must be expert in the Catalogue of Promises, that concerne infirmities, mentioned in the third Treatise. Our instrument must be stablished particularly in the Doctrine of the Principles expressed in the fifth Treatise.

2 Concerning our Repentance, one Rule is of singular use, and that concernes the Catalogue of present sins, mentioned in the first Treatise.

3 Concerning our Hope, foure things:

1 Wee must pray earnestly for the knowledge of the great glorie is provided for us.

2 We must use all diligence to perfect our assurance of Heauen when we dye.

3 Wee must accustome our thoughts

thoughts to the daily contemplation of Heauen, that our conuersation may be in Heauen.

4 *Wee must striue to enable our selues for the expectation of the comming of Iesus Christ, and to be able to wait for his comming.*

Chap. 31. p. 631. to 636.

SEuen *things to bee auoided in our particular calling.*

1 *Slothfulnesse.*
2 *Vnfaithfulnesse.*
3 *Rashnesse.*
4 *Passion or perturbation.*
5 *The temptations of our calling.*
6 *Worldlinesse.*
7 *Prophanenesse.*

Chap. 32. p. 636. to 640.

HOw *wee must carry our selues in affliction.*

Eight things to be auoided:

1 *Dissembling.*
2 *Shame.*
3 *Impatience.*
4 *Discouragement.*
5 *Trust in carnall friends.*
6 *Perplexed cares.*

7 Sudden feares.
8 Carelesnesse of thy wayes.

Fiue things to be done in the time of affliction.

1 Wee must pray, and call vpon the Name of the Lord.

2 Wee must beare our crosse with patience and contentation.

3 Wee must vse all good meanes for our deliuerance.

4 Wee must be sure to shew our trust in God, and cast our burthen on the Lord.

5 Wee must shew our obedience to God foure wayes.

First, By submitting our selues to Gods will.

Secondly, If wee iudge our selues, and acknowledge our sins to God.

Thirdly, If we be constant in the good wayes of godlinesse.

Fourthly, If we learne more righteousnesse, and are made by our crosses to doe holy duties with better affections.

CHAP.

Chap. I.

Containing the Preface, which shewes the drift, warrant, profit and vse of the ensuing Treatise.

THE only thing intended in this Treatise is, to collect for thy vse (Christian Reader) those directions scattered here and there in the Scripture, which may, throughout the whole course of thy life, tell thee, what thou must do in the right order of thy conuersation: how thou shouldest behaue thy self *towards God*, and how thou shouldest carry thy selfe *towards men*, in all the occasions of thy life: *in company out of company*: in all duties either

The scope

of *righteousnesse* or *mercie*: and how thou shouldest dispose of thy selfe *in affliction*, and *out of affliction*, at all times.

Thy warrant.

And thou maiest bee the more encouraged to studie and practise these rules, because thou hast the most expresse and apparant word of God to warrant and require thy obedience herein.

Be not so profane, as to thinke, that heere is more to doe then needs, or that I burthen the liues of Christians with a multitude of vnnecessarie Precepts, and so make the way harder then it is: For I require thy obedience in nothing thou hast not reason to be perswaded to be enioyned thee by the pure Word of God: and thou must know, to the confusion of thy securitie, that he that will walke safely, must *walke by rule*, Gal. 6. 16. He is yet *in darkenesse, and walkes on in darkenesse*, and sees not what he doth, or whither he goeth, that doth not make *the*

Word

Word of God the light vnto his feet, and the Lanterne vnto his paths, Ps. 119. There is an holy *order of life* commended in the godly, Col. 2. 5. And Gods promises are made to such as *will dispose of their whole wayes aright*. A loose conuersation is an ill conuersation; and if euer we would *see the saluation of God*, we must be at the paines to dispose of our wayes, and to see to it, that wee dispose of our wayes aright, *Psal. 50. vlt.*

The profit of the course.

The benefit thou maiest reape by this Treatise, is much euery way, if the fault bee not in thy selfe: for here thou maiest briefly behold the substance of a godly life; thou maiest in a short time informe thy knowledge in that great Doctrine of practicall Diuinitie: But especially thou maiest by the helpe of this Treatise, see a sound way how to beautifie thy owne conuersation, with the addition of diuers rules, which per-

haps, hitherto thou hast not taken notice of: God hath promised *much peace*, and comfort vnto *such as will walke according vnto rule*, Gal. 6. 16. Yea he hath promised, *that they shall see the saluation of God, that dispose their way aright*, Psal. 50. *vlt.* It is true, it is a greater labour to trauaile in the way, then to shew it; but yet it is a greater benefit to bee shewed the way. Howsoeuer, it may not bee denied, but it is a greater glory to obserue these Rules, then to know them, or prescribe them.

The easinesse of the course.

It may be thou wilt obiect, that the Rules are so many, thou canst neuer remember them, and so not profit by them. I answer:

If I haue made the Rules no more in number then God hath made them in his Word, thou mayest not finde fault with me.

Secondly, No man that is to learne any Trade or Science, but he meeteth with more directiós then

then he can on the ſuddain reach to, or practiſe, and yet he reiects not his Trade or Science, becauſe in time hee hopes to learne it all. Would we put on a reſolution to ſerue a Prentiſhip to Religion, and to worke hard one ſeuen yeeres: Oh what worke would we diſpatch! How many Rules and knowledges would we grow skilfull in! But alas, after many yeeres profeſſion of Chriſtianitie, the moſt of vs, if all were put together, haue not done the worke that might haue beene done in few dayes.

Marke this direction.

Thirdly, I anſwer, that it is not neceſſarie thou ſhouldeſt lay all theſe Rules before thee at once, but marke out certaine choiſe Rules, ſo many as thou canſt well remember, and ſtriue, by daily practiſe, to bring thy ſelfe to ſome kinde of dexteritie in obſeruing them. There bee ſome Rules of each kinde, which, if thou bee a true Chriſtian, thou

knoweſt

knowest and obseruest alreadie: These thou mayest continue to obserue still, without loading thy memory about them. Now if those be omitted, then consider of the rest that remaine, which of them do most concerne thee, or would most adorne thy practice and profession, or are such as thou neuer hitherto didst make conscience of: Extract or marke out so many of those at that time, as thou wouldest in daily practice striue to attaine, and when thou hast learned them, then goe on, and prescribe to thy selfe new Lessons. To a carnall mind all the way of godlinesse is impossible, but to a godly and willing mind, all things, through the power and assistance of God are possible. God will accept thy desire and endeuour, and will adde strength and might, and encourage thee in all his wayes. By prayer thou mayest forme any grace in thee, by reason of the power the Lord

Iesus

Iesus hath to preuaile for any thing thou dost aske the Father in his name.

The last benefit may come to thee, if thou daily reade these directions, is that they wil quicken thee to a great care of weldoing, and giue thee cause to *walke humbly with thy God*, and abase thy selfe for thine owne insufficiencie. *The Lord giue thee vnderstanding in all things*, and *vnite thy heart vnto his feare alwayes*, that thou mayest *obserue to doe*, as hee commandeth thee, *and not turne from the good way all the dayes of thy life.*

CHAP.

Chap. II.

Containing such Rules as in generall, men must take notice of as preparations and furtherances to a godly life.

The rules of life are either generall or particular.

THE Rules of a holy life may be cast into two rankes: the first containing such rules as are *Generall*: and the other, such as are *Particular*.

The generall rules concerne either, The helps to a godly life.

The *generall rules* are likewise of two sorts: some of them concerne certaine *generall preparations, helpes, or furtherances* to an holy life, without which men in vaine beginne the cares or endeuours of a reformed life. And some of them comprehend those necessarie rules which are to bee obserued *in the manner of doing* all holy duties, and so are of singular vse to bee alwayes remembred, when wee goe about any seruice.

Or secondly, the manner of wel doing.

Of

Who so will addresse himselfe to an holy course of life.

Of the first sort there are many rules; for they that will addresse themselues to order their conuersation aright, must be soundly carefull in the obseruation of these directions following.

1 Hee *must examine himselfe* about his *faith* and *repentance*; he must be sure hee is reconciled to God, and hath truely repented himselfe of his sinnes, 2 *Cor.* 13. 5. For vnlesse he be a *new creature*, he is *no creature*, but a *dead man*, and so vtterly vnable for the practice of these rules following: And *without God wee can doe nothing*; and without God wee are till we liue by faith. Besides, the pollution of our hearts or liues drawne vpon vs by the custome of sinne past and present, will so infect all we doe, that it will bee abominable to God, and so lost labour.

This is the first Rule.

2. His next care must bee to *learne* the *knowledge* of the rules of

of life. Wee can neuer practise what we know not; and therefore our next care and paines must be to get the knowledge of Gods wayes distinctly and effectually into our heads and hearts. Our direction must not be in our bookes, but in our heads: and a Christian must haue his rules alwayes before him, that so hee may *walke circumspectly*, by line and leuell, Ephes. 5. 15. *understanding the will of God* in what he is to do. *He is in the way of life, that hath and keepeth instruction*, how to liue, Prouerbs 10. 17. whereas hee *that will not* be at the paines of *getting instruction*, *erreth*, as *Salomon* saith: And therefore wee must *take fast hold of instruction, and not let her goe, but keepe her for she is our life*, Prou. 4. 13. Knowledge then, of necessitie must be had, or in vaine wee goe about to liue well. Now this is such a rule, as must not slightly bee passed ouer: and it

is

is not enough thus in generall to require knowledge, but withall, I would ſhew certaine choiſe rules to be obſerued by vs, if wee would take a ſound courſe to attaine knowledge. Hee then that would proſperouſly ſeeke ſound knowledg, muſt remember theſe directions.

And hee that would proſper in ſeeking knowledge muſt obſerue nine Rules.

First, hee muſt *eſteeme knowledge*, and labour to frame his heart to an high eſtimation of it, accounting it as *great treaſure*, accounting the *getting of wiſedome aboue all gettings*, Prou. 4. 7. Wee muſt *ſeeke for knowledge as for ſiluer, and ſearch for her as for treaſure*, and then with wonderfull ſucceſſe ſhall *wee vnderſtand the right feare of the Lord*, Prou. 2. 4, 5. elſe our labour will bee blaſted and fruitleſſe, if we bring meane thoughts to the exerciſe of directions for the attaining of knowledge.

1. He muſt eſteeme knowledge

Secondly, hee muſt take heede that *hee conſult not with fleſh and blood*,

2. He muſt not conſult with fleſh and blood.

blood, Gal. 1. 16. Hee must not regard other mens opinions, or his owne carnall reason, but resolue to *giue glory to God and his Word*, as willing to beleeue or do whatsoeuer the Lord saith vnto him.

3. He must redeeme the time.

Thirdly, hee must *redeeme the time, Ephes.* 5. 16. Inasmuch as he hath lost so much time past, hee must now prouide to allow himselfe conuenient and certain time to bee spent this way for the attaining of knowledge; else to study by snatches and vncertainely, will be to little or no purpose. To complaine of ignorance, will not serue the turne, nor will the pretence of worldly businesse excuse vs: and therefore we must *buy so much time* of our occasions as may be competent for the supply of our wants in knowledge.

4. He must be wise for himselfe.

Fourthly, in seeking knowledge, *he must be wise for himselfe, Prou.* 9. 12. Hee must striue to *vnderstand his owne way*, so to be carefull to know the generals about

bout Religion, as his ſpeciall care bee in all things to referre what he reads or heares, to the particular directions of his own ſoule. This is a rule of ſingular vſe, if it could bee beaten into mens heads; and for want of this, many Chriſtians, after long pains and much time ſpent, haue beene found exceeding ignorant.

5 He muſt be ſwift to heare.

Fifthly, hee muſt *bee ſwift to heare*, Iames 1. 19. with all frequencie and attention, making vſe of the publike miniſtery, ſtriuing with his owne heart againſt deadneſſe and drowſineſſe, and remouing all impediments might be caſt in his way from the world or his worldly occaſions, obſeruing all opportunities for hearing, eſpecially when hee ſeeth the heart of his Teacher enlarged, and the power of doctrine more then at other times or in other things.

6 He muſt ſtudy only profitable things.

Sixthly, he muſt *auoide vaine queſtions, and fruitleſſe contemplations,*

tious, Tit. 3. 9. 1. Tim. 6. 20. 2 Tim. 2. 23. When the light of doctrine was so great in the Primitiue times, this was one practice of Satan, to draw aside the studies of Christians from necessarie and solid truths, to Genealogies, or quarrels about words or vaine controuersies, falsly called *oppositions of science*. We must therefore be warned of this *method of Satan*; and till we know cleerely the wayes of life, allow our selues no time for more remote studies, or fruitlesse controuersies. What riches of knowledge might some Christians haue attained to, if they had spent the time (they haue employed about controuersies, genealogies, and generall knowledge) in the sound building of themselues vp in such things as their soules apparently stand in need of?

7 He must striue to increase in knowledge

Seuenthly, he must not rest satisfied with a small measure of vnder-

vnderstanding; he must not giue ouer when he hath gotten a little knowledge more then he had: he must desire to *increase in knowledge*; and neuer be well pleased with himselfe, while hee is but a *child in vnderstanding*, 1 Cor. 14 20.

Eighthly, he must *enquire and take counsell*, hee must propound his doubts daily and carefully. He that would know much, must aske much; hee must breake off that wretched silence, he is prone to, and prouide, if it bee possible, to enioy the fauour of some one or moe, that are able to resolue his doubts from time to time. This rule hath incredible profit in it, if it be rightly practised, Prou. 15.12. and 20.17, 18, and 27.9.

8 He must propound his doubts.

Ninthly, and lastly, he must *be rightly ordered in respect of his Pastor*. For the principall meanes of knowledge, is assigned of God to be in the ministerie of his seruants: and therefore if we would at-

9 He must be rightly ordered towards his Pastor.

attaine knowledge, we must dispose our selues aright towards our Teachers; and to this end we must looke to it.

1. To pray for him.

First, that wee *pray for them*, that their *word may run and haue free passage*; and that God would make them able to *open vnto vs the mysteries of his will*, 2 Thess. 3.1,2. Col. 4.3. Ephes. 6.19.

2. To obey him.

Secondly, we must *keepe their direction*, and make conscience of it to bee carefull *to obey them* in what they command vs in the Lord, 1 Cor. 11.2.

Thirdly, we must *take heede of discouraging them*: for this is not *profitable for vs*. For the more cheerefull and comfortable their hearts are, the more apt they are to finde out profitable things for vs, *Heb.* 13.17,18. 1 *Cor.* 16.10, 11.

And thus of the first and second rule.

The third rule. Hee must get out of euill company.

Thirdly, he that would redresse his wayes aright, must get out

out of the way of wicked men: hee must giue ouer euill company and sequester himselfe from the counsell and society of carnal and prophane persons. The necessity of this rule is, both proued and vrged in these and many other Scriptures. *Prou.* 4. 14. *Psal.* 1. 1. 2 *Cor.* 6. 17. *Ephes.* 5. 7, 8.

Fourthly, hee must bring a minde full of care, and desire, and *resolution so practise* the rules when hee hath learned them: he must, as the phrase is, *obserue to doe Gods will, Deut.* 5. 32. He must be *watchfull* and diligent; he must *ponder vpon the wayes of God*, beewaring left hee either *neglect or forget to doe them, Deut.* 6. 17. and 32. 46. and 8. 11. 1 *Cor.* 16. 13. *Prou.* 4. 26. We must *follow after righteousnesse*, 1 *Tim.* 6. 11. and *binde directions as signes vpon our hands, &c. Deut.* 6. 8. If wee could bee thus awakened, this rule would breed vs vnspeakable good in our conuersation.

4 He must resolue to practise.

Fifthly,

5 He must settle his outward estate.

Fifthly, he must endeauour to settle his head and his estate, in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings in order: and euery dayes experience shewes, that confusions in worldly businesse breed miserable neglect in Gods seruice. And therefore hee that would profite in an orderly course of life, must prouide to *vse the world so, as hee may serue the Lord without distraction.* He that would *runne a race, abstaineth from all things* that might encomber him. *No man that warreth, intangleth himselfe with the affaires of life, that hee may please him who hath chosen him to bee a souldier.* And therefore we may not think it much, if in our spiritual course, God lay some restraint vpon vs, in respect of the cares and encombrances in our outward callings, 1 *Cor.*7.29,35,&c. 2 *Tim.* 2.4. 1 *Cor.*9.25.

Sixthly,

Sixtly, hee must *walke in the way of good men*, both setting before him their practice, as patternes of imitation, as also by *conuersing* with them, that thereby hee may gather encouragement, and helpe in well-doing. Hee is deceiued, that thinkes to *go alone*, and yet go prosperously in the course of a godly life: He may profit, and learne by many things he heareth, receiueth, and seeth among the godly, Prou. 2. 20. Phil. 4. 8, 9.

6 He must keepe company with the godly.

Seuenthly, hee must *not be the seruãt of men*, 1. Cor. 7. 23. Other mens humours must not be the directiõ of his practice. H must so depẽd vpon persons by hopes to get any thing by in this world, as he be not thereby hindered in workes of Religion, knowing, that he is *Christs freeman*.

7. He must not be the seruant of men.

He must *haste to*, *and looke for the comming of Iesus Christ*, 2. Pet. 3. 12. Hee must often remember

8. He must looke for the comming of Christ.

his latter end, and daily set before his eyes the comming of *Christ*, striuing to stirre vp in his heart the desire after Christ, praying for it, and dispatching those workes that may prepare him therevnto. The remembrance of our accounts in the day of Christ, will wonderfully quicken men to the care of well-doing; and the cause of viciousnesse, and miserable neglect, and procrastinations of many, is, their forgetting of their latter end. A great reason why the directions about godlinesse are not entertained, is, because men *put far away from them the Day of the Lord*: whereas the remembrance of the reuelation of Iesus Christ, would put spirit and life into vs. He dares not say from the heart, Come, Lord Iesus, come quickly, that is not resolued diligently to worke the works of Christ.

9 He must not regard

9. He must not stay for company,

pany, but rather chooſe to runne alone; or with a few, then hazard the loſſe of the Crowne. Our life is a race, and as in a race men ſtay not for company, but ſtriue who may runne formoſt: ſo it is in the race of godlineſſe: *He muſt ſo runne as he may obtain:* hee muſt ſet out with the firſt, and runne as it were for his life: As hee muſt make vſe of the ſocietie of the godly, ſo hee muſt not ſtay, till his carnall friends and acquaintance will ſet out with him; He muſt be of *Ioſhua's* minde, that if the whole world will liue in wickedneſſe and prophaneneſſe, yet *hee and his houſe will ſerue the Lord*, 1. Cor. 9. 24. and 14. 12. Ioſhua 24. 15.

what the multitude doth.

Tenthly, hee muſt *in all things giue thankes*; when God giues him ſucceſſe in any thing, or proſpers the meanes to him, and helpes him with victory ouer any ſin, or ſtrength to performe any

10. Hee muſt in all things giue thanks.

any duty, or bestowes vpon him any spirituall blessing, hee must *remember to praise God in the name of Iesus Christ.* This will quicken him: Daily thankefulnesse will breede daily alacritie in well doing: He that will not be thankfull for beginnings of successe in the practice of holy duties, will not hold out: *This is the* speciall *will of God in Christ, that we should in all things giue thankes,* 1. Thess. 5. 18.

11. He must study to be quiet

11. He must *studie to be quiet, and follow peace with all men, medling with his owne businesse*, and auoiding all occasion of contention, that might distract him in his owne course. *A busie-bodie* is as good as no body in respect of sound progresse in sanctification.

Note.

It is an excellent skill to be able to auoide the intanglements of discord; especially he must prouide to haue perfect peace with the godly. Though God be able to sanctifie the oppositions of vnreaso-

vnreasonable men, yet wee must take heed of drawing needlesse troubles vpon our selues; for that makes vs neither to be, nor to be accounted the more holy; but contrariwise. The Apostle could not speake vnto the Corinthians, as *vnto spirituall men, but as vnto carnall*; at the best, but *Babes in Christ*: and the reason was, because there was strife, and enuie, and diuision amongst them, Heb. 12. 14. Mark. 6. vlt. 1 Cor. 3. 3.

1 Thes. 4. 11.

12. *His eyes must looke straight, and his eye-lids right before him*, Prou. 4. 25. He must *take heed of going about*, and fetching of compasse in religion, Ier. 31. 22. Hee must bee still a mynd at *the marke of the high price of his calling*: being sure that the things he employeth himselfe in, tend directly to the furtherance of his saluation, & not lose his time in vnprofitable studies, or practices, procceding frō one degree

1 Hee must keepe a strict course in following onely profitable things.

to another, till he come to a ripe age in Christ.

13 He must be conuersant daily in the reading of the holy Scriptures.

13. He must be *conuersant in the Scriptures*, and be familiarly acquainted with them, that they may *dwell plenteously in him*: For these good words of God haue not onely *light* in them to direct vs, but *power* also to assist vs to do what they require, and by the daily reading and hearing of them, wee shall bee excited to more care of wel-doing: we *must exercise our selues in the Word day and night*, and neuer let them depart out of our hearts, but keepe our hearts still warme with the heate that comes from them, neuer suffering the warmth to goe out through our long forbearance of the vse of them, Col. 3. 16. Psal. 1. 2. Iosh. 8. Esay 8. 16, 20.

14 Hee must keepe his first loue.

14. He must carefully persuade *in his first loue*, Reuel. 2. 4. The Lord is wont at some times or other, about the first conuersion of

of a ſinner, to ſhew himſelf with ſuch power in his ordinances, and to reueale vnto him ſuch glories in the merits and gifts of *Ieſus Chriſt*, and the happineſſe of his eſtate in him, that his heart is thereby fired to a cheerefull liking of the means of ſaluation, and of godly perſons, and to a wonderfull deſire of God, and care to pleaſe God. Now he that would proſper in a Chriſtian courſe, muſt be wonderfull carefull to preſerue affection, & this ſpirituall loue in his heart, and watch againſt, and reſiſt the firſt beginnings of decay, or coldneſſe, or declining in his heart, and take heede of ſuffering his heart to be drawne away by the deceitfulneſſe of ſinne, or the enticements of the world.

15. He muſt *couet earneſtly the beſt gifts*, 1 Cor. 12. vlt. There are ſome duties in piety, or Mercie, or Righteouſneſſe, which in reſpect of our places doe moſt

15 He muſt couet the beſt gifts.

concerne vs, & would in a more ſpeciall manner adorne our particular profeſsion: ſo are there ſome gifts which do aduance our communion with God, and doe make vs more profitable amongſt men. Now theſe things we ſhould ſtudy, and earneſtly labour to frame our ſelues to, & to expreſſe them more effectually in our conuerſation. This no doubt is the reaſon why the holy Ghoſt doth in the Scripture make Catalogues of certaine ſpeciall duties, or graces ſingled out from the reſt, and fitted to the cõditions of the people who are written to: and this would be a ſingular aduantage to vs, if we alſo would ſingle out to our vſe ſome few of the chiefeſt vertues or duties which we would daily ſet before vs, and ſtriue by prayer and all holy endeauour to faſhion them to the life in our hearts and liues.

16. He muſt often

16. He muſt renew often his mor-

mortification; mans heart is like *fallow ground*, which is not fit to receiue seed, till it be broken vp, and at best it is like a garden which will often need weeding. If wee doe not at some times in speciall manner humble our soules before God, worldly cares, or carnall delights will ouer-grow our desires and our practice, and choake the seed of the Word receiued by vs: wee must keepe vnder our bodies, and bring them in subiection, and be often dragging our lusts to the crosse of Christ, there to crucifie them. Our practice is like to sowing, which presupposeth plowing before, Ier. 4. 3,4. Hosh. 10. 12. 1. Cor. 9. 27.

humble his soule before God.

17. We must *watch for the opportunities of* well-doing, and take heed of procrastination: he must *seeke righteousnesse, and haste to it*, he must not put it off till to morrow, Esay. 6. 8. Prou. 3. 28. and 24. Amos. 5. 14.

17 He must watch for the opportunities of well-doing.

18. Hee must be chiefly carefull of sanctifying the Sabbath.

18. Hee must *remember the Sabbath Day* to sanctifie it. The commandement concerning the keeping of the Sabbath, to sanctifie it, is placed in the midst betweene the two Tabels, of purpose to shew that the keeping of the Sabbath, is a singular helpe to all piety and righteousnesse; and God hath promised a speciall blessing to the obseruers of the Sabbath, and giues strength by the *rest* of that day, the better to performe holy duties all the weeke after, Commandement, 4. Esay 38. 13.

19. Hee must often thinke of the example of the godly that haue excelled.

19. Hee must *meditate much on the example of the godly* of all ages, and striue diligently to *learne their wayes*, and to quicken himselfe by the thought of their care, zeale, and sincerity. And thus hee may also profitably set before him the examples of such of his owne acquaintance, as excell in the gifts of Christ, and fruits of weldoing. The example of

of good men ſhould be as forcible to draw vs to good, as the example of euill men is to incline others to euill: wee haue beene *compaſſed about with a cloud of witneſſes*, who haue liued in all ages of the Church: wee muſt therefore *ſtand in the wayes & ſee*, and *aske for the old way to walke in it*, and with all gladneſſe follow any that are fit to bee guides to vs therein, Hebr. 12.1. Ier. 12. 19. & 6.16.

20. He muſt *go daily to him that teacheth to profit*, begging of God *to ſhew him a way*, and *to leade him by his Spirit* vnto the right practice of euery holy duty, euen *to guide him in the plaine path*, Eſay 48.17. Pſal. 27.11.

20. He muſt daily ſeek a way of God.

Thus I haue ſet downe thoſe rules which are generall helpes vnto godlineſſe, and muſt be attended by a Godly Chriſtian.

CHAP.

CHAP. III.

Shewing the things that are to bee auoided by such as would order their conuersation aright.

NOw before I proceed vnto the rules that concerne the manner of weldoing, I will adde to the former directions, nine Cautions, or nine things which a Christian must take heed of in his practice of holy duties: As

He must auoide,

1. Carelesnesse.

First, hee must take heed of *wretchlesnesse*, or a scornefull carelesnesse of his owne wayes: he must not *despise his wayes*, as if he cared not how hee liued, or rested satisfied to bee still as he was: this carelesnesse proues the bane of many a soule, whereas *Hee that keepeth his soule, keepeth his way*, Prou. 19. 16. and 21.8.

Rashnes.

2. He must take heed of *precipitation*, or rashnesse, or too much

much haſte: this is the ground of much falſe zeale, and the cauſe of ſtrange euils in the preſence of ſome Chriſtian: but the godly Chriſtian muſt learne of *Salomon* to *prepare his worke in the field*, and *then build his houſe*: he muſt get ſound knowledge of the warrant of his actions, & guide his affaires by aduice, and with ſerious preparation fit himſelfe to the doing of what hee is ſure is good. *Hee that haſteth with his feete, ſinneth*: what is done raſhly, cannot be done well: Prou. 19. 2. As *procraſtination* is a great vice; ſo *precipitation* is no vertue, Prou. 24. 27. & 28. 26.

3. Carnall confidence.

3. Hee muſt haue *no confidence in the fleſh*, he muſt not rely vpon his own wit, memory, reaſon, deſires, vertues, praiſes, or power; but all his comfort and affiance muſt be in the merits, interceſſion, vertue and aſsiſtance of Ieſus Chriſt his Sauiour, Phil. 3. 3.

4. Haſt to be rich.

4. He muſt *not haſte to be rich*, for

for *the desire of money is the roote of all euill*: and they cannot be at leasure for good duties, that are so eager to compasse great things in the world, Pro. 23.4. & 28.20.

5. Distrustfull feares.

5. Hee must take heed of the snares that rise from *distrustfull feares*: There is a snare in feare, Pro. 29. 25. There are many feares will assault a man that resolues to liue well; as the feare that he cannot doe good duties; the feare that God will not accept what he doth; the feare lest men should scorne him, or contemne him, or lest he should lose the fauour of his friends, or such like. Now against all these must the godly minde be armed, and take heede that those feares proue not great hinderances to him; and especially take heed of that vnbeliefe, or counterfeit humilitie, by disabling himselfe, or mistrusting God contrary to his nature and promises.

6. Hee

9. Hee must take heed of *adding to or detracting from the word of God*: Hee must not imagine more sins then God hath made; that is, not trouble himselfe with feare of offending in such things as God hath not in his Word forbidden: and so likewise hee must not impose vpon his owne conscience, or other mens, the necessitie of obseruing such rules of practice as God neuer prescribed. This caution would ease the hearts of many Christians, if it were discreetly obserued and applied, Pro. 30. 6.

6 Adding to, or taking from the Word of God.

7. He must take heed of *hardening his necke against reproofes*: Pro. 26. 1. Hee must needes run into headlong euils, that is so proud as not to heare aduice, or to reiect reproofes; and it will be a singular furtherance to an holy life, to be *easie to be intreated* to leaue his offences, and to mend his errours.

7 Contēp of reproof

8. Hee must take heed of *beholding*

8. Beholding vanity

holding vanitie Dauid praies, that God would turne away his eyes from beholding vanitie. He that would forsake vanitie, must auoide the presence of vaine persons, and the too much contemplation of vanitie, shunning the reading and discourse of the enticement of others vnto any sin, Psal. 119.37.

9. The beginning of sinne.

9. And lastly, hee must take *heed of the beginning of euils* in his owne heart: *he must keep his heart with all diligence, for there on commeth life.* His practice will be easie to him, if he resist sinne in the beginning, and driue out Satan from his holds, within his soule; whereas he cannot but be much entangled and encumbred, that allowes himselfe in the secret entertainement of *contemplatiue wickednesse*; hee must watch his heart, and striue for inward puritie, Prou. 4.23.

CHAP.

CHAP. IIII.

Containing the generall Rules to be remembred in the manner of doing all good duties.

HItherto of the first sort of generall Rules. The second sort concernes the *manner of well-doing*. There are diuers things in the *generall*, which are to be obserued of the godly Christian in all good duties, which he ought to haue perfect in his memorie, and such as he might bring with him at all times to form his heart in respect of them, to beget in him that holy maner of carrying himselfe, which is requisite vnto the acceptation of the good things he employeth himself in: and the rather should he be moued to the care of learning and expressing of these things, because the matter of good duties may be done by wicked men, as they

There are 5 things to be still remembred, which concerne the manner of wel-doing.

they were by the Phariſes, and yet all abomination to the Lord. That therfeore hee may not *loſe that he worketh*, hee muſt ſtriue in euery good action to expreſſe theſe nine things following in the manner of his behauiour.

Zeale with continual willingnes and feruencie.

The firſt thing required in the manner of euery holy duty, is, *Zeale*. It is not enough that hee doe the duty, but he muſt doe it affectionately, bringing with him the ſtirring of the deſires of his heart, anſwerable and agreeable to the duty hee would performe. *Zeale* hath in it two diſtinct things, *willingneſſe* and *feruencie*. It muſt *not ſeeme euill* to him to doe Gods worke; and in doing it, he muſt *lift vp his heart*, ſo as hee performe it *with all his might, and with all his ſoule*: and this hee doth, when either he brings an heart delighting in good workes, or when he iudgeth himſelfe for what deadneſſe, or diſtraction, or vnwillingneſſe he

he findes in himselfe: he is accounted zealous, when he striues for it, and lifts vp his soule against the impediments which burthen him. This zeale is necessary; *Christ died to redeeme a people vnto himselfe*, not onely that would do good workes, but that would bee *zealous of good workes*, Tit. 2. 14.

2. The second thing required in the manner of good duties, is *sincerity*; all his actions must be done in the sincerity of his hart. The life of a Christian is like a continuall *Passeouer*: Now this *Feast hee must keepe alwaies with the vnleauened bread of sincerity*, 1. Cor. 5. 8.

1. Sincerity which hath in it fiue things.

Now this sincerity hee must shew diuers wayes, as,

1. By the *truth of his heart*, as it stands opposed to hypocrisie: he must not talke of well-doing, or seeme to doe it, but he must doe it indeed.

1 Truth.

2. By *his respect to all Gods com-*

2 Respect to al Gods

commandements.

commandements; when he can say with *Dauid*, *I esteeme all thy precepts, concerning all things, to bee right, and I hate euery false way.* He that is truly sincere, accounteth that *euery word of God is good*, & desires to yeeld obedience in all things. He hath not his reseruation, or exception. He doth not with *Herod* giue himselfe liberty to lie in the wilfull breach of *one commandement*, resting satisfied to haue reformed himself in other things. And he would haue God to *forgiue him all his sinnes*, so his heart desires *to forsake sinne*, and so hee desires also to doe euery part of Gods worke.

3. Right end.

3. By *propounding the glory of God*, as the chiefe end of all his actions: *His praise must not bee of men*; nor must he do good duties for carnall ends, 1. Cor. 10. 31.

4. Obedience without expostulation.

4. By *obeying without expostulating*, though God giue no apparent reason of his commandement.

ment. Thus *Abraham* ſhewed his ſincerity, when God bade him goe out of his owne countrey, though he knew not whither he ſhould goe, Heb. 11. 8. This is to obey ſimply, becauſe God hath commanded it.

5. By *obeying abſent as well as preſent, in all companies as well as one.* This praiſed the ſinceritie of the obedience of the Philippians, Phil. 2. 12. 5. Obedience in all places.

Thus of ſinceritie, which is the ſecond thing required in the manner of wel-doing.

3. The third thing is *conſtancy: He is bleſſed that doth righteouſnes alwaies.* Doing righteouſneſſe will not ſerue the turne, but it muſt be *at all times*, Pſal. 106. 3. Our righteouſneſſe muſt *not bee like the morning dew.* It is not ſufficient to do good by fits; we are no day-labourers, but Gods hired ſeruants. *He that is righteous, muſt be righteous ſtill*, Rom. 6. 19. Reuel. 22. 11. There muſt be *continuance* The third thing required in the maner of well-doing, is conſtancie.

And hee is constant, that doth good duties.

tinuance in welldoing, Rom. 2.7,8.

Now to bee constant in well-doing, it is to doe good duties.

1. *Without wearinesse.* It is required as a thing necessarie to the manner of well-doing, that we be not wearie of it, and that wee faint not, Gal. 6.9. This we must striue for by prayer.

i Without discouragement.

2. *Without discouragement*; we must *lift vp the hands that hang downe, and the feeble knees, and make straight steppes to our feete.* How much hinderance to well-doing, discouragement is, may appeare by this similitude: Feeble knees will dispatch but a little space of the iourney, and hands that hang downe, are not fit for worke: great is the hinderance comes to many by their discouragements and aptnesse thereunto, which ariseth vsually from pride, and the dregs of worldly sorrow, and ought much to bee resisted by true Christians, Heb. 12.12,13. Iosh. 1.6,7.

3. *Without*

3. *Without impediment*: that is notwithstanding all the impediments may be cast in the way: iudgement should runne downe *as waters*, and righteousnesse *as a flowing streame*; we should ouercome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to dam it vp; and such should be the resolution of a godly Christian, Amos. 5. 24.

3. Notwithstanding impediments.

4. *Without wauering or vncertainetie.* It is *vncertaine running* the Apostle impliedly forbids, 1. Cor. 9. 26. Our life is like a race: Now in a race it is not enough that a man runne now & then, though he run fiercely for the time; hee must not trifle and looke behinde, and stand still at his pleasure, and then run againe, but he must be alwaies running: so ought it to bee with vs in the race of godlinesse. It will not serue the turne to bee good by fits,

4 Without wauering.

fits, and to be forward in good things onely at ſometimes, and then bee careleſſe, and off the hookes, as wee ſay, at other times.

5. Without declining.

5. *Without declining or going backe.* *Iob* comforts himſelfe againſt the aſperſion of hypocriſie, by this, that *his foote had held on his ſteps, and Gods wayes he had kept, and not declined, nor had hee gone backe from Gods commandements*, Iob 23.11,12. Though he had not made ſuch progreſſe as he deſired, yet this was his comfort, he had not backeſlided by Apoſtaſie.

And thus of the third thing alſo required in the manner of well-doing, which is Conſtancie.

4. Feare.

4. The fourth thing required, is feare: thus Prou. 28. 14. *The man is bleſſed that feareth alwaies.* And 1. Pet. 1. 17. & 3. 2. *Our converſation muſt be with feare.* This feare excludes rudenes, careleſneſſe,

nesse, conceitednesse, pride, and the like, and includes reuerence, lawful regard of Gods holines, or holy presence, (whom wee should set alwaies before vs) and the feare of the deceitfulnesse of sinne, and our owne corrupt dispositions, and the care to auoid all occasions of offending God or men.

The fifth thing is *Simplicitie*. This is so necessary, as the Apostle mistrusted most the subtiltie of the diuell, *in beguiling Christians of this simplicitie which they had in Iesus Christ*, 2. Corinth. 11. 3. Simplicitie which is,

Now this simplicity containes in it distinctly diuers things.

1. *Aresting in those formes of holinesse* and *happinesse* which *God hath prescribed*, when a man desires no more to make him happy, then what God hath offered and giuen in Iesus Christ, 2. Corinth. 11. 3. and when hee 1 To rest vpon the Word for the formes of holines and happines.

accounts nothing to defile him, but what God hath forbidden, and nothing needfull to be done by him, what God hath in his word required.

a. To bee harmeleſſe

2. *A Doue-like innocencie*, and harmleſnes, when the Chriſtian ſhewes a deſire to be iniurious to no man, but rather to ſeeke the good of others, as well as his owne, 1. Cor. 10.24.

3. To bee ſimple concerning euill.

3. *An ignorance of the depths of Satan*, and *the methods of ſin*, when hee is not cunning in ſinning, but *ſimple concerning euill*, no way deſirous to get ſubtil excuſes, or arguments to defend himſelfe in euill, Romanes 16. 19.

4 To loue goodneſſe for it ſelfe.

4. *A loue of Godlineſſe for it ſelfe*, and hatred of ſinne, as it is ſinne.

5. To bee meeke and lowly minded.

5. *Meekeneſſe of Wiſedome*, Iames 3. 13. which is ſhewed three wayes. First, *by lowlineſſe of mind*, when a man is not conceited, or wiſe in himſelfe, but re-

raines

taines a sense of his owne vnfitnesse; and vnworthinesse, Iob 37.24. Secondly, by silence from his owne praises, Prou. 27. 2. Thirdly, by auoiding vaine ianglings, which arise out of enuy, or contempt of others.

6. *The preseruing of himselfe in the feare of God*, notwithstanding the prosperitie of euill doers, *not enuying the wicked*, that hath successe in his way, Prou. 23.17.

6. Feare God, and not enuie the wicked

The sixt thing required in the manner of well-doing, is *Circumspection*, Ephes. 5.15.

The sixth is circumspection, which hath fiue things in it.

Now he walketh circumspectly or exactly:

1. That makes conscience to obserue the lesser commandements as well as the greater, Math. 5.19.

2. That abstaines from the very appearance of euill, 1. Thess. 5.22.

3. That with discretion lookes to the circumstances of things

to be done, as time, place, persons, order, and the like: that doth not onely doe good, but is *wise to doe good*, Romanes 16. 19.

4. That liues without rebuke, and is *vnspotted of the world*, Phil. 2. 15. Iames 1. *vlt.* that is not guilty of any scandall, and giues no iust cause to the wicked to blaspheme, but *prouides for things honest in the sight of all men*, 2. Cor. 8. 21.

5. That will not doe euill, though good might come of it, Rom. 2. 8.

The 7 is growth or increase.

The seuenth thing required in the manner of well-doing, is *growth and increase*: Wee must not onely get grace and knowledge, and do good, but we must *grow in the grace and knowledge of Iesus Christ*, 2. Pet. 3. 18. and this growth should haue in it distinctly three things.

Which hath three things in it.

1 Abounding in goodnes.

1. *Abounding in good workes*, or a more frequent practice of al

sorts

sorts of duties, that we haue opportunitie and power to practise, 1. Corinth. 15. 58. Colos. 1. 10.

2. *The perfecting of holinesse,* 2. Cor. 7. 1. or the ripening of our gifts, and finishing of the good things we begin, not leauing off till wee haue accomplished them in some good measure and manner. 2. Perfecting of holinesse.

3. *Progresse*, so as our workes *bee more at last then at first.* 3. Progresse

And all this we should striue for, both that so our *profiting might appeare*, 1. Tim. 4. 15. and we may be fit to be *an example to others*, 1. Thess. 1. 7. 1 Tim. 4. 15.

The eighth thing required in the manner of well-doing, is *Faith:* wee must *walke by faith* in all our actions, 2. Cor. 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in ouercomming the diffi- 8. Faith.

culties of well-doing, making vs hold out, though we be scorned, or disgraced, or opposed in the world, and raising vp our hearts to beleeue Gods assistance, notwithstanding our owne weakenesses, and partly in trusting God for the successe, beleeuing Gods promises.

The last is moderation.

The ninth and last thing required in the manner of well-doing, is Moderation. This rule is expressed in these words, Eccles. 7. 16. *Be not iust ouer much, neither be thou wicked ouer much.*

The place in, Eccles. 7. 16. expounded.

Now for the sence of these words, we must know in the negatiue, that this place is most prophanely alleaged by such as produce it as a reproof of strictnesse of life, and the refusall of the excesses of the time.

There are many things said to giue a sence of those words.

1. Some referre these words to Iustice, either Distributiue, or Commutatiue, and that either in

in the case of a priuat person, or of a Magistrate. A priuate man must neither stand too much vpon his right, nor yet suffer his innocencie to bee too much wronged. A Magistrate must not be too seuere in a selfe-conceited iustice, not yet too remisse in sparing or fauouring wickednesse.

2. Some thinke it restraines curiositie and carelesnesse, as if the sense were, Bee not curious to pry or search into secret things, that are not reuealed: for he that will be searching into Gods maiestie, may bee oppressed by his glorie: nor yet be so careless, as not to take notice of the truth reuealed.

3. Some thus: Exceede not by too much *precisenesse* on the right hand, or by too much *prophaneneße* on the left hand. On the right hand they goe out, that bring in workes of supererogation, and such as worship God

after the precepts of men, & such as tye mens consciences to obserue or auoide things without warrant of Scripture, and such as say they haue no sinne, and neede not the grace of God.

4. Lastly, the fittest interpretation is theirs, that expound the words in this sense, *Bee not iust ouer-much*, that is, thinke not too highly of thy selfe in any thing thou doest well, nor yet be *wicked ouer-much*, that is, account not too vilely of thy selfe, denying Gods gifts in thee, and refusing the iust comforts thou shouldest take to thy selfe; aggrauate not against thine owne soule thy weakenesse aboue reason and measure.

CHAP.

Chap. V.

Intreating of the rules that concerne our carriage towards God, and in particular about the knowledge of God.

The diuiſion of the particular rules.

HItherto of the generall rules: The particular rules that concerne the right ordering of our conuerſation, may be caſt into three heads, as they direct vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our ſelues.*

The ſubdiuiſion.

All the rules that concerne our duties to God, may bee caſt into two heads: For they concerne either the *loue of God*, or *the ſeruice of God*. This is an exact diuiſion; for all we owe to God, is fitly comprehended in theſe two, *Loue* and *Seruice*, and the Scripture ſo diuides in theſe and the like places, Commandement 2.

Deut. 11.22.& 30.16. Ioſh.22. 5.Eſay.56.6.

Now that we may be rightly ordered in reſpect of our *loue to God*, we muſt cõſider of this loue either in the *foundation* of it, or in the *exerciſe of it*. The foundation of our *loue to God*, is the true *knowledge of God*, 1.Chron.28.9. So that in the firſt place we muſt ſoundly informe our ſelues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right conceiuing of his nature*, or our *acquaintance with God*, when we doe aright conceiue of him. That we may conceiue aright of Gods nature:

The rules that concerne the right knowledge of God, of 2. ſorts That wee may conceiue aright of Gods nature.

1. Wee muſt caſt out all likeneſſes

1. Wee muſt exclude out of our thoughts all *likeneſſes*, ſo as men do not thinke of God, repreſenting him by the ſimilitude of any creature: 2. Hee that forbids Images of him in Churches, forbids it alſo in our heads,

heads, Commandement 2. Esay 40. Deut. 4.

2. We must striue to conceiue of him according to his praises declared by his workes, or in his Word. This is an excellent and easie way to think of God. Since our hearts cannot conceiue his nature, we should fill them with the impression of his praises, and according to them direct our affection and seruice to him: as I would bring this mind to prayer or any other seruice of God, I cannot make any resemblance of the diuine substance, whom I am about to serue: yet this will I doe, I will remember that hee that I pray vnto, is most *wise*, most *omnipotent*, most *iust*, most *gracious*, &c. Thus God proclaimes himselfe by his praises, Exo. 34. 6. where God himselfe shewes vs a way how to conceiue of him.

6. Wee must conceiue of him according to his prayses.

3. Thou must then silence thy reason, and exalt thy faith in the point

3. Wee must beleeue the Trinity of Persons.

point of the Trinity, which must be conceiued of necessitie, because all seruice is due to the whole Trinity. Now thou needest not to striue to resemble the Trinity in any likenesse in thy minde, but onely bring faith to beleeue that thy God is *three in one*.

4. Thou maist conceiue of God in the Humane Nature of Christ.

4. It may yet helpe thy vnderstanding to conceiue, that God is in *Christ*, and *the fulnesse of the Godhead dwels in him bodily*: and therefore when thou commest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the Godhead in him, as conceiuing of God in that humane nature thou thinkest of, Col. 2. 9. Ioh. 17. 3.

5. Thou must resist Atheisticall thoughts

5. That this may be the more clearely and comfortably done, thou must labour by sound aduice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his na-

ture,

ture, Decrees, Attributes, or Workes. Men must take heed of smothering these obiections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concernes the right conceiuing of his Nature.

2. Of acquaintance with God.

There is required further such a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our selues with God*, Iob 22.21,22.

That thou maiest bee aquainted with God.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enioy *familiaritie with him*; therefore I will adde some directions about it. For if thou wouldest acquaint thy selfe with God,

1. Thou must prepare thy heart.

1. Thou must prepare thy heart for this *Vision* of God, by driuing out filthy and vnholy thoughts and affections: *For without holinesse no man can see God. The pure in heart shall see God*, Matth. 5.8. Hebr. 12.14. 1. Chron.

Chron. 19. 3. God delights to shew himselfe familiarly in a cleane heart.

2 Thou must beg it by prayer.

2. Thou must begge this acquaintance by prayer: if thou seeke it of him earnestly, though God bee in himselfe inuisible to mortall eyes, yet he will shew himselfe to the eyes of thy mind; pray for his acquaintance, and he will be acquainted with thee: This is *to aske after the Lord*, and to *seeke God*: *if we seeke him, hee will be found*, Psal. 105. 3, 4. But then we must remember three things.

1. *To seeke him with our whole hearts*, we must pray with great earnestnes and desire, Psa. 119. 10.

2. We must beleeue the Trinitie of Persons.

2. *To seeke him early*, and *while hee may bee found*, Hos. 5. 15. Esay 55. 6. God offers acquaintance in his Ordinances, and sometimes comes neere, and knocketh at mens hearts, and workes greater impressions vpon them: now if thou wouldest call vpon God

God heartily, hee would shew thee his presence.

3. To *seeke him constantly*; we must seeke *his face continually*: both til we finde it, and after we haue had acquaintance with him, it must be continued: wee must not thinke much, if we be put to pray often and long, before wee ataine such an incomparable benefit. 3.

4. Thou must giue thy selfe, soule and body, to God seriously, and from thy heart, deuoting & promising to spend thy dayes in his seruice, and then he will reueale himselfe vnto thee, Rom 12.1,2. 4. Thou must giue thy selfe to God.

5. Thou must waite vpon his Ordinances, and watch how the Lord speaks vnto thee, either by his Word, or by his Spirit: For in them he shewes himselfe to men, and conuerseth with them.

6. It is a great furtherance to our acquaintance with God, to keepe company with his House-

hold;

hold; for with them he dwels: and by conuerſing with them, we may occaſionably often ſee God, 1. Ioh. 4. 6, 7, 8, 12.

Thus of acquaintance with God.

Other things about our knowledge of God.

There are other things to bee further noted concerning our knowledge of God, ſuch as theſe:

That when wee attaine vnto any acquaintance with God, we muſt neuer reſt, till wee know him to be our God, Col. 2. 2.

That it muſt be our daily care to increaſe in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the *glories* of Gods *Nature* and *Loue*.

That aboue all earthly things we ſhould *glory in it*, if wee attaine ſome happie admiſsion into Gods preſence, and abilitie to conceiue of God, and to bee acquainted with him, Ier. 9. 24.

CHAP.

Chap. VI.

Rules that order vs about the manifestation of our loue to God.

HItherto of the Rules that concerne the knowledge of God, as the *foundation of our loue* to God: The Rules that should order vs in the *exercise of our loue* to God, follow; those are of two sorts: for either they concerne the *manifestation* of our loue; or our *preseruation* in the loue of God: we must shew our loue to God, and we must keepe our selues in the loue of God, Iude 21.

Rules about the exercise of our loue to God.

In our *manifestation of loue to God*, wee must looke to both the *matter*, (as the thing whereby;) and also the manner how wee should expresse our loue to God.

For the first, there be diuers ex-

excellent Rules to be heeded of vs in our practice, in obseruing whereof we may soundly proue the truth of our loue to God: if we say we loue God, wee must shew it by these things following.

Seuen wayes to manifest our loue to God

1. By auouching him to be our God.

1. We must *auouch God to be our God*, Deuter. 26. 27. and so we doe, if we do not onely make choise of God aboue all things to set our hearts vpon him, but also maintaine our choise, by a constant refusall of all idols in the world, euen all things which might entice vs to loue them in stead of God, by sound affection and practice declaring our resolution to cleaue to God, as our sufficient happinesse, though all the world follow their profits or pleasures, &c.

2. By prouiding him a place to dwel where wee dwell.

2. We must prouide and *prepare a place for God*, that he may *dwell with vs*, whersoeuer wee dwell, Exod. 15. 2. It is a signe of our true loue to God, why wee cannot

cannot liue without him. He[e] that can be content to liue in any place where he is not powerfully presēt in his ordinances, shewes no loue to God. It should be our chiefe care to seate our selues so in the world, as the Lord and his presence may bee prouided for, that he may reigne amongst vs by the Scepter of his word.

3. By shewing our loue to Iesus Christ.

3. We must shew our loue to God, by our *loue to the Lord Iesus* the Sonne of God: we must *kisse the Sonne*, Psal. 2. vlt. And if any man *loue not the Lord Iesus, hee hath not the Father*, 1. Cor. 16. 22 Wee shew that wee loue God, when wee highly esteeme Iesus Christ, and make much of him in our hearts, and striue to fire our affections towards him; and this must bee our care through the passages of our life, to *forme in vs the loue of the Lord Iesus*, that we may long after him, and haue the desires of our soules after

ter him and his comming.

4. By walking with God.

4. We must shew our loue to God, by *walking with him*, Gen. 17.1. Mic. 6. 8. The Lord doth not account it a signe of loue to offer to him a thousand rams, or riuers of oyle: but this is it that pleaseth him, *To humble our selues to walke before him.*

Now we walke with God diuers wayes.

Men walke with 5. wayes.

1. When we *set the Lord alwaies before vs*, remembring his holy presence, and not daring to goe alone without thinking of God, Psal. 16.8.

2. When we *nourish the motions of the Spirit*, and retire our selues of purpose to entertaine them.

3. When wee daily haue *recourse to those meanes* by which the Lord is pleased to conuerse with men, and not rest in the base vse of the meanes, but striue to finde out *the Lord in his holy presence*, in euery ordinance of his,

his, Pſalme 63.1,2.

When we vſe our ſelues to *Soliloquies* with God, taking all occaſions to ſpeake to God by prayer, and priuate meditation of things offered to vs, out of which we could extract matter for frequent *eiaculations*, lifting vp our hearts vpon the very firſt motions of good vnto God, Pſal.63.5,6.

5. When our hearts are fired *with longing deſires after his preſence of glory in heauen*, 2. Cor. 5.8.

Thus of our walking with God.

6. We ſhould manifeſt our loue to God, by *honouring him*: For this is one ſpeciall way by which God requires to haue our loue ſhewed to him, Mal. 1. 6. Now there are many wayes by which in our conuerſation, we may declare our deſire to honour our God: as,

6. By honouring God.

to waies of honoring God.

1. By performing *the care of buſi-*

busines̄es that concerne his Kingdome, aboue all other busines̄es, and shewing our respect of the duties of the first Table that concerne God, before the duties that concerne men in the second Table: wee honouring him by *seeking his kingdome first*: First (I say) in *the precedencie of time*, and first, in respect of the *measure of our affections*, Math. 6. shewing a desire to please him rather then all the world.

2. By making a bold and *open profession* of Gods truth vpon all occasions, without feare of oppositions or snares of the world.

3. By *grieuing* heartily *for the dishonour* done vnto him, by the blasphemies or profanenesse of his enemies, Psal. 42. 3.

4. By *directing all our actions to his glory*, striuing in all things to order them so, that some way God may be praised by vs or others, 1. Cor. 10. 31.

5. By our *willingnesse to suffer* any

any thing for his ſake, though it were extremities, euen the loſſe of all worldly things, yea and life it ſelfe, if it were called to it.

6. *By honouring them that feare his Name*, and are *begotten of him*, and beare his Image, receiuing them, and making much of them, and defending them for the loue we beare to God himſelfe, Pſal. 15.4. 1. Ioh. 5. 1.

7. By *hating them that are his enemies*, as if they were our own; conceiuing more diſlike of them for diſhonouring God, then for any wrongs they could doe vnto vs, Pſal. 139. 21, 22.

8. We honour God when we ſpeake of the *Oracles of God* with all reuerence, as may become the nature and glory of them, Commandement 3. 1. Pet. 4. 11.

9. We honour him by *gifts beſtowed vpon him*, when we bring to him our *free-will offerings*, ſuch as are the *firſt fruits* of all our increaſe,

creaſe, when out of all things wherin God hath proſpered vs, wee with gladneſſe conſecrate a part for the furtherance of his worſhip, or the maintenance of his poore: Prouerbs 3.6. Eſay 60.6.

10. We honour him, *when we praiſe him.* One vſuall way by which we honour great perſons in the world, is by taking all occaſions to magnifie them, by commending their vertues, or their worthy acts: And this is likewiſe one great way of honoring God; and therefore with ſorrow for our neglects herein, we ſhould *ſtudy his prayſes* for the time to come, and ſtriue for language to be able readily to do ſo.

Rules about the praiſe of God.

Now God is prayſed diuers wayes: ſome of them belong not properly to this place, and therefore I will but touch them.

We praiſe God:

1. When *wee keepe* and obſerue

care-

carefully *the ſolemnities* ſet apart for his prayſe; as when wee celebrate the Sacrament of the Lords Supper, which is therefore called the Euchariſt, becauſe it is to be performed as a thankſgiuing and prayſing of God.

2. When dayly we take all occaſions in priuate *to bleſſe God for his dayly mercies:* But let theſe and ſuch like paſſe, as not proper to this place. We muſt prayſe him in our diſcourſe to others. This is required of vs in many Scriptures, *Pſal.* 33. 1. *Iob* 36. 24. *Pſal.* 96. 4. But becauſe this muſt not bee done curſorily, diuers rules are to be obſerued: As,

When wee commend God, diuers things are to be obſerued.

1. That wee may prayſe him effectually, wee muſt *wiſely conſider of his workes*, and ſo of his nature, to extract from thence ſound *arguments* of prayſe, *Pſal.* 64. 9.

2. We ſhould do well, for this purpoſe, to *keepe Records*, and *Regiſter* vp the ſpeciall glorious

works of God, *Iob* 36.24. & 37. 14. *Psal.*78.7.

3. When we do prayse him, it must be done *with our whole heart*, speaking of his prayses with all possible affection, and not as if we speake of ordinarie things, *Psal.*9.1.

4. We must thus prayse him, not once, or for one worke of his, but we must *prayse him for all his workes*, especially *his wonderous workes*, Psal.9.1. and 105. 1,2. and 106.2.

5. We must prayse him from day to day, and continue to doe it, *while wee liue*, Psal.63.4. and 96.23.

6. This is a dutie that *all the kindreds of the people are bound to: All the people must prayse him*, Psalme 148. 12, 13. and 96. 6,7,8.

Thus of the fift way of shewing our loue to God: and that is by honouring him.

The sixt way by which wee must

must shew our loue to God, is by *trusting in him*; as men shew, whom they loue most, by relying most vpon them, and their fauour and helpe. Now there are diuers cases, in which we must shew our trust in God.

6. By trusting in him.

1. *By relying vpon his mercie for our iustification and saluation*: and in this wee should most vse our trust, as being in a busines that most highly concernes vs, Esay 44.24,25.

How wee must shew it that wee trust God.

2. *By committing all our workes to him*, for assistance in them, or successe of them: This is to *commit our way to God*, to be carefull to seeke his assistance to helpe vs, to doe our duty, and then to leaue the successe of all to his blessing, Psalme 37. 3, 5. Prou. 16.3.

3. *By beleeuing all that he saith is true*, whether hee promise, threaten, or cõfort by his word, vpon all occasions *beleeuing his Prophets*, 2. Chron. 20.20.

How wee may proue that wee truſt God in diſtreſſe.

4. By *ſtaying our hearts vpon him in all our diſtreſſes.* Now in the time of diſtreſſe wee may proue, that wee truſt in God diuers wayes: As,

1. By running to him, and *powring our hearts before him,* making our moane vnto him, *Pſal.* 18.2. & 62.8,10. Looke amongſt men, to whom we firſt runne to make our moane in our diſtreſſe, and that perſon is he whom we moſt loue, and truſt: ſo is it towards God.

2. By *caſting our cares and burthens vpon him,* Pſal. 55.22.

3. By *not reſpecting the proud, and ſuch as turne aſide to lyes,* Pſal. 40.4.

In relying vpon God in affliction.

4. By *relying vpon his helpe,* Ioel 3.16. Eſay 50.7. But then wee muſt obſerue, how wee muſt relye vpon Gods helpe: for there are many things wee muſt caſt out of our hearts in affliction. When wee haue beene with the Lord, and committed our ſelues

to

to him, wee must relye vpon him.

We must auoid fiue things.

1. *Without leaning to our owne vnderstanding*, or wilfull inclination to follow our owne courses, and proiects, *Prou.* 3. 5.

2. *Without murmuring*, or repining at our condition, or vexing our selues at the prouidence of God towards vs, *Psal.* 37. 7.

3. *Without feare*, that is, without mistrustfull feares, and seruile perturbations, imagining euils, which the Lord hath not brought vpon vs, *Psal.* 3. 6. and 27. 1.

4. *Without vsing ill meanes* to get out of distresse, *Amos* 5. 4, 6.

5. Yea, lastly, *without care*, that is, without distrustfull carking cares, *Phil.* 4. 6.

Thus of the sixth way of shewing our loue to God, and that is by trusting in him.

The seuenth and last way, by which wee must shew our loue to God, is, *To obey him*: For this

7 By obeying him.

is the *loue of God, that we keepe his commandements:* Neither is the ſigne in this, that we doe what God requires for the matter, but that *his commandements are not grieuous vnto vs:* We loue God, if we *loue to doe* his worke, and if we *lift vp our hearts in his wayes,* ſetting vpon his worke with a ſpeciall readineſſe, and ſtrength of deſire, and more then ordinary care, 1. *Ioh.* 5. 2. 2. *Chron.* 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which wee muſt ſhew our loue to God; the manner alſo is to be conſidered: For in all thoſe things which wee would doe at any time to prooue our loue to God, we muſt looke to the manner how we do them, as was a little touched before: Now diſtinctly wee muſt bring to the declaration of our loue to God, two things;

2 Things in the manner of ſhewing our loue to God.

1. *Feruencie.*
2. *Feare.*

For

For the firſt, wee muſt loue God, and ſhew it in feruencie of our loue. How? Euen with *all our hearts*, and *all our ſoules*, and *all our might*, and *all our vnderſtanding*. Our hearts muſt be more inflamed, then they are in ſhewing loue to Wife, Children, Friends, Parents, &c. We muſt *loue God aboue all*, Deut. 6. 5. and 30. 6.

1. Feruencie.

For the ſecond, we muſt loue God, and ſhew it too, but it muſt be *with feare*. Howſoeuer with men, true loue caſts out feare; yet God being ſo infinite in glorie and maieſtie, wee muſt loue him, but yet with feare. Now that this may not be miſtaken, I will ſet downe the particulars of this feare.

2. Feare.

We muſt ſhew our feare:

1. By entertaining *lawfull thoughts* of his dreadfull Maieſtie, caſting out all vile, meane, and vaine thoughts of him, *Dan.* 6. 26.

Eight wayes by which wee ſhew our feare of God.

2. *By departing from euill*, that might any way displease him: being tender in this point, not daring to presume, or plead impunitie, or freedome from danger, but in all things desire to auoide what might anger him, *Prou.*3.7.

3. By vsing all *tearmes* of heartie *abasement* of our selues, when we come before him. Thus *Abraham* cals himselfe *dust and ashes*; and thus we should *humble our selues vnder the mightie hand of God*, 1.Pet.5.6.

4. *By doing his will, without fearing man*, or any other creature, *Esay* 8.12,13.

5. By a dayly and reuerent *remembrance of his* continuall holy *presence.*

6. *By trembling at his iudgements*, Psal.4.4. Hab.vlt.

7. By the humble vsing of all the meanes of communion with God; vsing his Ordinances with all conuenient *reuerence*, attention,

tion, and abaſement of our ſelues, *Mal.* 2. 5.

8. Laſtly, *by the reuerend vſe of his very Titles, fearing that great and feareſull Name of the Lord our God*, Deut. 28. 58.

CHAP. VII.

Rules that concerne the preſeruation of our loue to God.

HItherto of the Rules that concerne the manifeſtation of our loue to God: The reſt of the Rules ſerue to teach vs, how to *preſerue in vs this loue to God.* Now that wee may continue in our loue to God, wee muſt obſerue theſe rules:

1. We muſt *ſeparate our ſelues from all others, to be his*, Leuit. 20. 26. auoyding *fellowſhip with the ſeruants of a ſtrange god*, that might any way entice vs from the loue of God; yea we ſhould

ſo much alienate our hearts from all idols, that wee ſhould not *make mention of their names*, and therefore daily confirme our hearts in that purpoſe to cleaue to God alone, *Mal.2.11. Exod.* 34.11,14,15.and 23.13. *Act.11.* 23. *Ioſh.*23.8.

2. We muſt beware, that *wee forget not God*, nor goe too long without effectuall remembrance of him. They that can liue whole dayes and weekes without any care to thinke of God, may bee ſure their heartsare voide of the loue of God; and as euer wee would continue to loue God, we muſt be carefull euery day to remember him,and thinke vpon him, *Deut.*6.12.& 32.18.

3. We muſt labour *to edifie our ſelues in our moſt holy faith*; wee muſt build vp our hearts in the aſſurance of that wonderfull loue God hath ſhewed to vs: and this will preſerue and keepe vs in our loue to him againe,

Iude

Iude 20.

4. Wee *must pray in the holy Ghost*, as is shewed in the same place: prayer preserues acquaintance with God, and exceedingly *quickens* the heart; and besides, drawes from God new pledges of his loue to vs, which may serue to kindle our affections towards him.

5. In the same place another rule is imported: and that is the daily *expectation of the comming of Christ*: for the terrour of that Day will mooue vs to shew all possible loue to God, and so will that singular glory we are assured to receiue in that day.

6. In the vse of all Gods Ordinances, we must be carefull *to seeke out the face of God*, which is that speciall presence of his grace. For the loue of God will decay in vs, if once we come to vse the meanes only for forme, and an outward shew, *Psal.* 105. 4. And if we misse of God in his Ordi-

Ordinances, we must neuer be quit, till we *finde him whom our soule loueth*, Cant. 3. 1. Psal. 63. 1.

7. We must *preserue the truth* he hath deliuered to vs; yea, we must *contend for it*: for sound doctrine laid vp in our hearts, will preserue in vs soundnesse of affection to God, *Iude* 3.

8. We must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would be preserued in the loue of God, we must labour to attaine to the abilitie *to reioyce in God*, and *delight our selues in God*. A wife that would increase her loue to her husband, must striue to solace her selfe often with her husband, and to forme in her heart a speciall delight in him: So must wee doe to God. This is miserably neglected, and yet exceedingly necessarie. Nor is it an ordinarie ioy we should take in God, but

we

we ſhould ioy in him, firſt, *with all our hearts*: ſecondly, not for a time, but alwaies, euery day; nor with common, but with *exceeding ioyes*, Phil. 4. 4. Pſa. 37. 4. and 68. 3, 4. & 105. 3. Now that this point may bee the better vnderſtood, I will conſider of two things: firſt, what it is to delight and ioy in God: ſecondly, what we ſhould do that we might delight, and take pleaſure in God.

About reioycing in God.

For the firſt, this delight in God hath in it foure things diſtinctly.

What it is to reioyce or delight our ſelues in God.

Firſt, a *ſpirituall ſatisfaction*, or contentment, ariſing from the aſſurance of Gods loue to vs, as hauing enough, that hee regards vs; thus *Dauid* ſaith, his *ſoule was ſatisfied as with marrow*, Pſal. 63. 5. and 149. 2.

Secondly, a ioyfull entertainment of all paſſages of loue betweene God and vs; eſpecially in the vſe of his Ordinances.

Thirdly, a *delightfull contemplation*

plation of God and his mercies.

Fourthly, 2 *glorying in God*, and extolling of his praiſes, as by diſcourſe, ſo by *ſinging of Pſalmes*, 1.Cor.1.31. Pſal.33.1. & 105. 3. & 68.3,4.

Now for the attainment of the ioying in God:

What wee muſt doe that wee might bee able to ioy in God.

1. We muſt *mourne often for our diſabilities* herein, and pray to God to forme this delight in vs.

2. We muſt *reſtraine carnall ioyes*, and cares: for the exceſſe of both doth exceedingly dull the heart, and withdrawes it care of delight in God, *Phil.* 4. 4,5,6.

3. Wee muſt exerciſe our ſelues with all the ioy wee can *in the Word of God*, Pſal. 119. 14,16.

4. We muſt take heed of liſtening to Obiections againſt the loue of God to vs, whether they ariſe from Satan, or our owne fleſh.

5. We

5. Wee must often obserue the miseries of the wicked, in comparison of our happy estate in Christ, *Hab.* 3. 17, 18.

6. We must seeke a delightfull conuersation with the godly.

7. We must take heede of domesticall euils, our home sinnes, the corruptions that would daily preuaile in vs, *Iob* 22. 23, 26.

8. Wee must restraine our owne beliefe about the acceptation of the good duties wee performe; and to this end wee must take heed, that we bee *neither iust ouermuch*, by attributing too much to our selues: nor yet *wicked ouermuch*, in condemning all wee doe, as hatefull to God. For this last doth maruellously hinder vs from ioying in God.

CHAP.

Chap. VIII.

Containing generall Rules about Gods seruice.

Hitherto of the first sort of Rules, that concerne our carriage towards God, namely, those that concerne our loue to God. Now the second sort of Rules follow, and that is, those that cõcerne the seruice of God; and these may bee cast into two rankes: for they either concerne the *parts* of Gods worship, or the *time* of Gods worship.

Rules about the seruice of God.

The Rules that concerne the parts of Gods worship, are either *generall*, which binde vs to the good behauiour in all parts of Gods worship; or else *certaine specialties* of Direction, that concerne some part of Gods worship onely.

9. Things to bee remembred in euery part of Gods worship.

Now for the generall rules, we should know and remember, that there are nine things to bee looked to, and brought to the practice

practice of euery part of Gods worship.

The first is *preparation*: wee must in some sort conferre with our owne hearts, and prepare them, before we goe before God to doe any seruice, *Iob* 11.13. *Psal.*4.4. *Ezech.*7.10.

Secondly, we must come with *all reuerence and godly feare*, Heb. 12.28. Psal.2.11.

Thirdly, wee must performe the seruice in *repentance* for our sinnes: Wee must not come before God in the loue of any sinne; if wee doe, wee lose our labour, and God will loathe our workes, *Esay* 1. *Iob* 11.14. Wee must haue *cleane hands*, and *a pure heart*, or else no seruice of God will be accepted, *Psal.*119. 11. & 24.4.

Fourthly, it must grieue vs, that others will not serue God, *Psal.*119.139.

Fifthly, wee must performe euery seruice *in the name of Christ*, or

or else it cannot be accepted, by reason of that euill that cleaue to our best workes: whether we pray, or giue thanks, or *whatsoeuer we doe, we must doe it in the name of Christ*, Col. 3. 17.

Sixtly, in euery seruice of God wee must, as neere as it may bee, *giue God the first prayse*, preferring the respects of God and his worship, before our selues, or the regard of others: wee must serue him betimes, seeking God in the first places, *Iob* 8. 5. *Matth.* 6. 34. *Psal.* 5. 3.

Seuenthly, when wee doe any seruice to God, wee must doe it *with all our hearts*, with as much willingnesse as may be, so as it may appeare, that wee *loue to be his seruants*, as the Prophets phrase is, 1. *Sam.* 16. 7. 1. *Chron.* 28. 9. *Esay* 56. 6.

Eightly, in all seruice wee must striue so to serue God, that *wee may please him*: not onely carefull to doe the dutie, but carefull of Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men as the praise of God*. In every part of Gods worship *our praise must be of God and not of men*, Heb. 12.28. Rom. 2.29.

Ninthly, wee must cleave to God, with detestation of all things or persons that might any way draw vs away from his seruice, *Deut.* 13.4,5.

CHAP. IX.

Shewing how we should carry our selues in Gods house.

HItherto of the Rules to be obserued in all parts of Gods worship generally.

Rules about the publike worship of God.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselues.

The

The godly Christian ought with all care to lay before him the Rules that binde him to the good behauiour in Gods house, and to striue to fashion his nature and practice, as may become the glorie of Gods publike seruice and presence; and so there be diuers things which in a speciall manner he must looke to, in performing Gods publike seruice.

For cõcerning these publike duties, these rules must be obserued.

1. All must come.

First, that all sorts and degrees of men must appeare before God publikely to do him homage and seruice. None must be spared or freed; men, women, and children must all take notice of it, that they are bound hereunto, *Deut.* 31. 11, 12.

2. With all possible reuerence.

Secondly, we must come our selues *with all possible reuerence*, and *looke to our feete when we enter into the house of God*, and striue to shew before all men our most carefull respect of God and his holy

holy Ordinances: For *God will be ſanctified in them that come nigh him*; and he lookes for it at our hands, by our reuerent behauiour, to be *glorified before all the people*, Leu.10.3. Eccl.5.1. Wee ſhould then ſhew a moſt holy *feare of Gods name* and preſence, *Pſal.5.7.*

3. And zeale.

Thirdly, in publike duties that of the Prophet *Dauid* ſhould be true of vs: *The zeale of Gods houſe ſhould eate vs vp*, Pſ.69.9. and this ſpeciall zeale we ſhould ſhew,

And this zeale wee ſhould ſhew ſixe wayes.

1. *By louing Gods houſe aboue all the places in the world:* Our hearts ſhould be fired in vs in that reſpect, that we may truly ſay with *Dauid, O how I loue thy houſe*, Pſal.26.8.

2. By confirming our owne hearts in a reſolution, to reſort to Gods houſe with ioy and gladneſſe, notwithſtanding the ſcornes & oppoſitions of worldly men and perſons.

3. By ſtirring vp others with all

all importunitie to goe vp with them to worship God in Sion, *Esay* 2.2.

4. By making haste to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking and flying thither *as the clouds*, or *as so many doues to their windowes*, Zach.8.22. Psal.110.3. Esay 35. 1. and 60.8.

5. By forwardnesse and chearefulnesse, in contributing towards the maintenance of Gods house and seruice in the meanes thereof, *Esay* 60. 8,9.

6. By grieuing heartily, because other men neglect or contemne the house of God, and haue no more minde to keepe Gods law, *Psal.*119.136.

Thus of that speciall zeale we should shew about Gods publike worship.

4. With one consent.

Fourthly, wee should in all publike duties serue God *with one*

one consent and one heart. There should appeare in Gods seruants a wonderfull desire of *vnanimity* and concord. They *should serue the Lord with one shoulder*, that when they speake to God, it may be as the voice of one man; when the Lord speakes to them, they should heare with one heart. It is a maruellous glory in Religion, when people can come once to this, *to serue the Lord with one shoulder*, Zeph. 3. 9.

Three other rules gathered out of the Ps. 52. 8, 9.

Lastly, in the 52. *Psalm.* v. 8, 9. wee may gather three other rules, which in a speciall manner fit vs for a right behauiour in Gods house.

First, we should alwayes be *as greene Olive trees in the house of the Lord.* Howsoeuer it goe with men in the world, yet when wee come before the Lord, our hearts shall reioyce and reuiue, and our spirits be fresh & cheerfull, and our affections should be healed of all the cares or distempers

pers were before in them: Gods Ordinances ſhould haue ſuch a power ouer vs, as to make a ſudden freſh ſpring of deſires and holy thoughts in vs. There is this power in the Ordinances of God to effect this, if the fault be not in vs: I meane, when theſe Ordinances are exerciſed in the power and life of them.

Secondly, wee muſt *truſt on the mercie of God*, bringing an heart readie to beleeue euerie good Word of God: reſoluing, that if the Lord will ſpeake comfortably to his ſeruants, wee will not diſhonour his conſolations, through careleſneſſe, or vnbeliefe; but receiue them with all our hearts, and eſtabliſh our ſelues in the ſafe-keeping of his good Word.

Thirdly, wee muſt reſolue to be *thankefull*, with all tenderneſſe, for all experiences of Gods preſence and goodneſſe toward vs in the meanes, vowing with *Dauid*,

said, *to praise him for ever* for them. And if the Lord doe withhold his power and presence for a time, so as we feele not the effectualnesse of his ordinances: yet wee should resolue without distemper, *to waite vpon the Lord*, and obserue him according to the *seasons* of his grace.

CHAP. X.

Rules that order vs about hearing of the Word.

THus of the rules that wee must obserue in all publike seruice of God. Now there bee certaine speciall rules which must bee particularly heeded in each part of Gods worship by it selfe. And first I will begin with those rules, which wee must more specially obserue in hearing the Word of God; and these are of three sorts.

Rules that order vs in hearing the Word of God.

1. Some bind vs to the good behauiour, before wee come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1. Before we come to heare, wee must bring with vs two things.

1 Before we come

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and emptie our heads of all perswasion of our owne skill, to iudge in the things of the kingdome of God, being ready to beleeue and thinke in all things, as God shall teach vs out of his Word. Wee must *be fooles, that we may be wise*, 1 Cor. 3. 18. *humbling our selues at his very feete to receiue his Law*, Deut. 33. 3.

2. Wee must bring with vs a *meeke and quiet spirit*, a minde quieted from passions, lusts, and perturbations, and at rest from the turmoyling cares of this or d.

world. The Word is able to doe great things in our hearts, if we *receiue it with meekneſſe*, Iames 1. 21.

Secondly, at the time of hearing, wee muſt looke to two rules.

3. In the time of hearing.

Firſt, we muſt hearken without diſtraction: we muſt heare, as if it were for our liues, wee muſt *incline our eares*, and ſhake off all impediments ariſing from our owne drowſineſſe, preiudice, or vaine thoughts, or diſtracting obiects, *Eſay* 55. 3. *Pſal.* 116. 113.

Secondly, wee muſt *proue all things, and keepe that which is good.* We muſt heare with iudgement, & hearken for our ſelues, hauing ſpeciall care to looke to that doctrin which in particular concernsvs, to lay it vp in our hearts, and apply it effectually. This is a rule of ſingular thrift in godlines. If we did marke what ſin in vs the Lord reproues, or

what comfort is ſpeedily fitted to our hearts: or what direction doth ſpecially concerne vs: He hath an honeſt memory that will bee ſure to keepe theſe things, though he forget all the reſt; and hee hath a wretched memory, and heart too, that forgets theſe things, though he could repeate all the Sermon *verbatim*.

Note.

3. After we haue heard

Thirdly, after we haue heard, two things alſo muſt be further done.

Firſt, we muſt by *meditation* labour to make thoſe things wee haue heard, which concerne vs, faſt, that *they runne not out* of our mindes, and we muſt take heed that neither the diuell ſteale away the good ſeed, nor our owne heart through negligence forget it. Neither is this a worke for an houre after, to keepe theſe things till we may repeate them to others, but ought to be our daily worke, eſpecially the weeke after to thinke ſo often of them, till

till there be a ſure impreſſion of the Word in our hearts, *Hebr.* 2.1,2.

Secondly, wee muſt yet further ſee to it, that we be *doers of the Word*, yea we muſt *obſerue to do*, as the phraſe of the holy Ghoſt is. It is the wiſedome of God ſo to diſpoſe of his ordinances, that we receiue our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that ſpace learne to frame our ſelues to the obedience of the truths receiued, that ſo we might be ready to receiue new leſſons from the Lord. The ſureſt way for the husbandman to keepe his ſeede, is not to lay it vp in his barn, but to caſt it into the ground: for what is ſowed, he may receiue againe with aduantage; or if he might faile of an harueſt from his ſeede in nature, yet godly men ſhall neuer faile to receiue what

they sow by practice, with increase. So much of the truth, as is put into practice, is sure for euer; the rest may be lost: and it is a singular helpe to a Christian, if he set vpon his obedience while the doctrine is yet fresh in his minde; for delay will compasse him about with many difficulties, and he will want those inward incitations, that might stirre vp his heart with power and strength to obey.

CHAP. XI.

Rules about the Sacrament of Baptisme.

THus of the rules of our carriage about hearing: Next we are to consider, how we are to order our liues in respect of the Sacraments: The Sacraments are two: Baptisme, and the Lords Supper.

The

The duties we are bound to in respect of Baptisme, concerne either

1. Our children.
2. Our selues.
3. Others.

Rules about Baptisme.

For our children, it is our duty to present them vnto Baptisme, but withall we must looke to it, that it be done in due time, and with faith and thankfulnesse to God. *In due time*, so as thereby we signifie our great estimation of Gods mercy to our seed, and our great desire to haue the Couenant sealed, euen vnto them. We must also bring them to Baptisme *with faith* in Gods couenant. The Lord hath bound himselfe to *bee our God and the God of our seede*: Now it is our parts to giue glory to God, and to declare before the Lord our perswasion of his goodnesse, and claime to that part of his Couenant. By faith we plead our right, whereas by vnbeleefe wee giue

1. About our children.

God occasion to neglect our seed. I adde also, with *thankefulnesse*, because we ought with great ioy and acknowledgement of the free grace of God to behold our seede admitted, in the sure couenant of mercy and saluation with our selues, and ought to thinke that God hath done more for our children, to admit them into the couenant by Baptisme, then if the greatest person on earth had made vpon them the assurance of some great estate of maintenance or preferment.

2. About our selues.

Secondly, for our selues, we must make conscience of it, to make vse of our owne Baptisme, and that throughout the whole course of our life: It is giuen vs as a *seale* of Gods promises, and as a *vow* of our obedience, and so we must make vse of it all the dayes of our life, especially in three cases.

In three things.

First, in *the case of doubting* and feare

feare of the forgiueneſſe of our ſinnes; or of the ſaluation of our ſoules: for *Baptiſme ſaueth vs*, that is, effectually aſſures vs of our ſaluation; and we doe not offend in truſting Gods promiſe made in his word, & ſigned and ſealed in Baptiſme. As certainly doth it ſaue our ſoules, as the *Arke ſaued the* bodies of *Noah* and his houſhold; ſo as we cannot miſcarry, if we leape not out of the Arke into the Seas of water. Let vs ſticke to our Baptiſme, and then we are ſafe: The waſhing in Baptiſme did aſſure the waſhing of our ſoules by the blood of Chriſt for our ſinnes. If I be tempted to doubt of my ſaluation, I muſt ſay to my owne ſoule: Hath not the Lord prouided me the Arke of Baptiſme to preſerue me from the ſeas of his wrath? And if I doubt the forgiueneſſe of ſinnes, I muſt ſay: Hath not the Lord waſhed mee from my ſinnes by the blood of his Sonne? Did he

not shew mee so much in Baptisme? We sin shamefully, in that we doe not make this vse, but neglect the confidence Baptisme should worke in vs, as if the Lord had but dallied with vs, or that Baptisme were but some idle Ceremony, 1 *Pet.* 3. 21. 1 *Cor.* 15. 29. *Acts* 22. 16.

How Baptisme may helpe vs against sin.

Secondly, in the case of temptation to commit sin: we ought to fight against sin by this mighty *weapon* of our Baptisme, and so we may do by diuers Arguments: As

First, in my Baptisme I haue made a vow to God, that I would cleaue to him in Iesus Christ, and renounce the world, the diuell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the *Baptisme of repentance:* and shall I yet liue in sinne? My body was washed: and shall my soule be

be ſtill impure? *Mat.* 3. 11. *Mark.* 1.4. *Acts* 13.24.

Thirdly, by Baptiſme I was aſſured of the *vertue of the death of Chriſt* to kill ſinne in me: and ſhall I not beleeue the *operation of God*, that he can deliuer mee from the powerfull temptations, or inclinations to any ſinne? Shall I not ſeeke ſtrength of Chriſt? or ſhall I betray my ſelfe to the diuell and the fleſh? In Chriſt *I am dead to ſinne, and ſhall I yet liue therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptiſme muſt bee vſed againſt the doubts of perſeuering, or whether we ſhall be kept vnto ſaluation, and whether our body ſhall be raiſed againe at the laſt day: for God hath aſſured all this vnto vs in our Baptiſme, that we haue our part not onely in the death of Chriſt, but alſo in the reſurrection of Chriſt: and if Chriſt be raiſed in vs, *Chriſt can dye no more,*

mare, either in himselfe, or in our hearts, and *the same power that raysed him out of the graue, will also raise vp our bodies at the last day*, as is pleaded, Romans 6. 10. &c. Galat. 3. 27, 28. 1 Cor. 15. 29. 1 Pet. 3. 21. If we *be baptized and beleeue, we shall certainely be saued*, Mark. 16. 16.

Thus as it concernes our selues.

3. In respect of others.

3. In respect of others, we are bound to the good behauiour in Baptisme: as to acknowledge the communion of Saints; so are we tied to preserue our selues in all brotherly loue with the godly, who weare the same Liuery with vs, and are Souldiers prest to the same warre, and haue taken vpon them the same holy Vow with vs: we are bound in Baptisme to loue them, to stand for them aboue all other people, and to liue with them all holy loue, to our liues end. *Ephes.* 4. 3, 4, 5. 1 *Cor.* 12. 13. & 13. 13. *Gal.* 3. 27, 28.

CHAP.

CHAP. XII.

Rules about the Lords Supper.

HItherto concerning Baptisme: The rules that concerne the Lords Supper follow.

Rules about the Lords Supper.

Now concerning this Sacrament, we are charged with these things.

First, *Examination*, 1 *Cor.* 11. we must *examine our selues*, and *so eate and drinke*. Examine our selues, so as we be sure there bee no sinne in our hearts and liues, which we haue committed, but we are desirous to forsake, and doe vnfainedly *iudge our selues* for it, being as desirous to forsake, as we desire God should in the Sacrament forgiue it.

1. We must examine our selues

Secondly, *The discerning of the Lords Body and Blood*: so comming to partake of these outward signes of Bread and Wine, as

2. We must discerne the Lords Supper.

as we withall know and beleeue the preſence of Chriſt; and that God doth as effectually giue Chriſt to the ſoule of the beleeuer, as he giues Bread and Wine to his body: yea, we muſt thus diſcerne and beleeue, that he is there offered and giuen vnto vs alſo, and that God doth not delude vs, but as truly giues vs the Body and Blood of Chriſt, as he doth by the Miniſter giue vs the Bread and Wine, 1 *Cor.* 11.

3. We muſt ſhew forth Chriſts death.

Thirdly, *The ſhewing forth of the death of Chriſt:* This is a ſolemnity, where we muſt intend to make a ſolemne remembrance of the Paſſion and Death of our Sauiour, not onely in being preſent at the breaking of the Bread and powring out of the Wine, but in raiſing vp in our heart a thankefull remembrance of his grieuous ſufferings and death for our ſins, *Math.* 26. 1 *Cor.* 11.

4. We vow to cleaue to the godly.

Fourthly, *Fellowſhip and louing communion with the godly,* which we

we both ſignifie, and vow in the Sacraments, and teſtifie before God and men, that we wil cleaue vnto them aboue all the people in the world, as being the *ſame bread* with vs, euen members of the ſame myſticall Body of Chriſt, 1 *Cor.* 10.

5. We muſt be reconciled.

Fifthly, ſpeciall *reconciliation* with ſuch as we haue offended, bearing malice to no man, and deſiring and ſeeking peace with all ſorts of men, *Matth.* 5. *Rom.* 12.

6. We vow an holy life.

Sixtly, and laſtly, *The vowes of ſincerity*, reſoluing to keepe this *feaſt* all our life *in the vnleauened bread of ſinceritie and truth*, euen to ſpend our daies in all vprightneſſe of heart, and vnfeigned hatred of all ſinne and hypocriſie, 1 *Cor.* 5. 8.

CHAP.

Chap. XIII.

Rules about Prayer.

Rules about prayer.

THus of the Sacraments. The Rules concerning prayer follow; where beſides the generall Rules that belong to all worſhip, theſe things in ſpeciall muſt be heeded concerning prayer.

Thy words muſt be few.

1. *Thy words muſt be few*, Eccl. 5. 1, 2. and the reaſon is, becauſe *God is in heauen, and thou art on earth.* He is full of maieſty and wiſedome, and thou art an infirme and ſinfull creature. Length of it ſelfe doth not commend prayer; we muſt ſpeake as becomes the Maieſtie of God, without *vaine repetitions and babblings*; pattering ouer of the ſame things is not pleaſing to God: as *affectation* is ill in any thing, ſo much more ill in prayer. This rule may be vnſauory to the taſte of

of ſome that are tranſported with raſh zeale: but let them take heede of *wil-worſhip*; the words are ſo plaine in the text, as they muſt informe themſelues about them: The Lord knew what was fitteſt for vs, when he gaue vs this charge.

2. *Thy heart muſt be liſted vp* in the performance of this dutie: this is often imported in diuers Scriptures; and this lifting vp of the heart hath diuers things in it.

2. The heart muſt bee liſted vp.

1. *Vnderſtanding*: thou muſt bee aduiſed what thou prayeſt for, and know thy warrant, that what thou askeſt is according to Gods will, 1 *Cor.* 14. 15. *Ioh.* 5. 30.

2. *Freedome from diſtractions*: thy heart muſt be cleanſed from paſſions and luſts: thy prayer muſt bee *without wrath*, 1 *Tim.* 2. 8. And as the diſtractions ariſing from paſſion muſt be auoided, ſo muſt al other diſtractions.

3. *Fer-*

3. *Feruencie*, or the ſtretching out of the affections according to the matter of prayer; thou muſt expreſſe the affections of prayer: for God lookes at the *prayer of thy heart*, not at the prayer of thy lips onely.

5. Vſe all manner of prayer.

3. Thou muſt pray *with all manner of prayer*, according to the occaſions of prayer. Thou muſt pray at thy ſet times daily, and thou muſt pray alſo with *eiaculations* (as the Diuines call them) that is, thoſe ſudden and ſhort ſpeeches to God, when thy heart is moued vpon ſpeciall occaſion. Thou muſt vſe *Supplications, Deprecations, Interceſſions, Confeſſions, giuing of thankes*, or the like, according to thy neceſſities, or the other occaſions of thy life. Thou muſt ſtriue to get a fitneſſe and language to ſpeake vnto God for thy ſelfe in thine owne words, as may beſt expreſſe the deſires of thine heart, *Eph.6.18.*

4. Thou

4. Thou must *continue and perseuere in prayer without ceasing*: prayer must be the worke of thy whole life, not an exercise for a fit, for a day or two, or a weeke or two, or a moneth or two: thou must make conscience of *prayer alwaies*, Eph. 6. 18. 1 Thes. 5. 17.

4. Thou must perseuere in prayer.

5. When thy prayer is grounded vpon Gods will, thou must be *instant* and not *faint*, or be discouraged. Thou must pray *without doubting and wauering*, as resolued neuer to cease praying, till God heare and shew mercy. It is baseneſſe of minde, not humilitie, to be quickly discouraged: if God entertaine vs not according to our expectation or liking, we must not be weary of seeking to God, but set vpon prayer, with a resolution to take no nay, *Luk.* 18. 1. *Iam.* 1. 6.

5. Thou must be instant without fainting or discouragement.

6. Thou must remember *supplication for all Saints*, especially to pray heartily for *Magistrates* and

6. With supplication for all Saints.

and *Ministers*, especiall those vnder whose charge thou art, *Eph.* 6.18, 19. 1 *Tim.* 2.1.

7 In all things giue thankes.

7. Thou must looke to it, that *in all things thou giue thankes*. Let the Lord see the truth of thy heart herein, that what thou obtainest from God, especially by prayer, thou wilt with all gladnesse remember and acknowledge: this Rule must by no meanes be forgotten, 1 *Thes.* 5. 18. *Col.* 4. 2.

Chap. XIIII.

Rules about reading the Scriptures.

THus of the Rules that concerne prayer. There remaines the reading of Scripture, and singing of Psalmes, as the other part of the ordinary worship of God.

Rules about reading

Concerning the reading of the

the Scriptures, I will inſtant in one place of Scripture onely, which containes the charge giuen to *Ioſhua*, Cha. 1. 8, 9. which comprehends the ſubſtance of the neceſſary directions about priuate reading. I ſay *neceſſary*; for godly men may, and haue aduiſed diuers courſes for reading of Scripture, which are not abſolutely neceſſary, but *arbitrary*, as may ſtand with the leaſure and capacity of the perſons that will reade; ſuch are thoſe directions that ſhew how many Chapters may be read in a day, and what things may be obſerued in reading, &c. which, as they may be profitable to many Chriſtians, and expedient too, yet they muſt not bee vnderſtood ſo, as that thoſe perſons ſinne, which reade not ſo often, or ſo many Chapters, or the like. The things therefore that muſt neceſſarily be obſerued by ſuch as can reade the Bible, I take to be theſe.

ding the Scripture.

First,

1 Reade daily.

First, they must *exercise themselues therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himselfe in Gods Law day and night*, that is constantly, *Psal.* 1. 2.

2 Meditate of what thou readest.

Secondly, in reading they *must meditate therein*, that is, they must obserue profitable things as they reade, *attending to reading*, and marking what the Lord saith vnto them by that part of the Word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3. Confer vpon it.

Thirdly, the *Word of God must not depart out of their mouth*; they must make the best vse of it they can;

can, in conference to ſpeake of it to others, for the edification of themſelues and others.

Fourthly, they muſt obſerue in their reading what the Lord ſaith vnto them, that concernes their practice. They *muſt obſerue* to doe according to thoſe holy directions they reade of. They muſt bring a mind deſirous and reſolued to let the Word of God both informe them and reforme them, making conſcience of it, to let God direct them by his holy Word read, and not onely by the word preached to them: their liues muſt bee bettered by their reading; and to that end they muſt obſerue the chiefeſt things they can out of their reading, to remember them in their practice.

4. Reſolue to obey.

CHAP.

Chap. XV.

Rules about singing of Psalmes.

THe rules that concerne the singing of Psalmes, are summarily comprehended in that place, *Coloss.* 3. 16. and they are these.

Rules about singing of Psalmes.

First, they must *teach one another by their Psalmes and Hymnes and spirituall songs.* They must learne to profit, and make good vse of the holy matter contained in the Psalmes they sing.

Secondly, they must *sing with their hearts*; they must attend to the matter they sing of, and lift vp their hearts, as well as their voices.

Thirdly, they must *sing with grace in their hearts:* they must employ the graces of Gods Spirit in singing of Psalmes, as well as in praier, or any other ordi-

nance

nance of God.

Fourthly, they must *make melodie to the Lord:* They must direct their songs to God, and to his glory, and not vse them as meere ciuill employments, but as parts of Gods seruice.

CHAP. XVII.

Rules about Vowing and Swearing.

HItherto of the Rules that concerne the most vsuall part of Gods seruice: there are other parts of Gods seruice, which are to be vsed but at certaine times, and vpon speciall occasions, and these are *Vowes*, and *Oathes* and *Fasting*.

The rules about Vowing are briefly comprehended in that place, *Eccl.* 5. 4, 5. and they are chiefly two.

The rules about vowing.

First, *before thou vowest, consider:*

der: consider, I say, thine owne *strength*, whether thou be able to doe it: and consider also the *end*, that it be to Gods glory: and consider the *matter*, that thou vow not things vnlawfull: and consider what may be the *euents* of thy vow, for all vowes being made *before the Angell* that takes notice of all couenants, it will be in vaine afterwards to pleade; It was an errour, thou wast mistaken: *God may bee angry at thy voice, and destroy the worke of thy hands*: Be not *rash therefore, to cause thy flesh to sinne* therein.

Secondly, when thou hast vowed thy vow to God, *deferre not to pay it*; be sure thou performe it: it is a grieuous offence to breake a lawfull vow: *Better it is thou shouldest not vow, then that thou shouldest vow, and not pay.*

Thus of vowing.

Rules about swearing.

Concerning the Oath, when thou art called to sweare, thou must obserue these rules.

First,

First, that thou *sweare not by any thing which is not God*, Ier. 5.7.

Secondly, that thou *sweare in truth*, that is, that thy conscience know, what thou swearest is true.

Thirdly, that thou *sweare in iudgement*, that is, with due consideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou swearest about.

Fourthly, that thou *sweare in righteousnesse*, that is, about lawful things, and iust matters: Thou must not sweare to doe vniust things, as *Dauid* sware to kill *Nabal*: nor must thou sweare about impossible things, or about things that are doubtfull and vncertaine, nor in the forme of thy oath must thou vse such words, as bee contumelious to God, or expresse not sufficient reuerence to the Diuine Maiesty,

as they that wickedly ſweare by any part of Chriſt, or ſuch like.

CHAP. XVII.

Rules about Faſting.

THus of Vowes, and Swearing; Faſting followes. Now if wee would keepe a religious Faſt vnto God, we muſt obſerue theſe two Rules.

The rules about a religious faſt

Firſt, wee muſt looke to the ſtrictneſſe of the *abſtinence* of the day of our Faſt; for ſo we muſt abſtaine from *all ſort of meate* as well as one, and from *our coſtlieſt apparell*, and *from recreations* and vſuall delights: We muſt keepe the day, *as we keepe the Sabbath*, in forbearing our owne workes, *Ion.* 3.6,7. 1 *Cor.* 7.5. *Ioel* 1.& 2. *Leuit.* 16.29.

Secondly, the time muſt bee ſpent in religious duties, as a Sab-

Sabbath, especially in the exercises that concerne *the humiliation of the soule*, in renewing of our repentance, for the obtaining of pardon of sinne, or some speciall blessing of God, or the preuenting, or remooving of some great iudgement of God.

The former rule concernes onely the ceremony, or outward exercise of the body: but this rule containes the substance of the dutie, without which a religious Fast is not kept vnto God; who regardeth not *the hanging downe of the head like a bull-rush, if the soule be not humbled before God* for sinne: *Leuiticus* 16.29. *Ioel* 1.14. and 2.16, 17.

CHAP. XVIII.

Rules about the Sabbath.

HItherto of the Rules that concerne *the parts of Gods worship:* The rules that concerne *the time of Gods worship*, follow: and this time especially is the Sabbath Day.

Rules about the Sabbath.

Now the rules that binde vs to the good behauiour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

1. The preparation to it.

The preparation to the Sabbath, containes in it these things.

First, *the ending of all our works* on the fixe dayes, as God did his, *Gen.2.2.*

This example of God is set downe, not onely to shew what he did, but to prescribe vnto vs, what

what we ſhould doe, as is manifeſt by vrging this example in the reaſon of the commandement. We muſt then take order to finiſh the works of the weeke dayes with ſuch diſcretion, that neither our heads bee troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath Day.

Secondly, the preuenting of domeſticall grieuances, and perturbations, *Leuit.* 19.3. Ye *ſhall feare euery man his mother and his father, and keepe my Sabbath.* Diſcords and contentions, and heart-burnings in the members of the family, extend their infection and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to be ſerued aright in *his houſe*, if people liue not quietly, and louingly, and dutifully in their owne houſes.

Thirdly, we muſt *cleanſe our ſelues, that wee keepe the Sabbath*, Nehemiah 13.22. Which place,

though it speake of Legall cleansing, yet it shadowes out that Morall and perpetuall care of cleasing our selues, that ought euen to be found in vs. And thus we do cleanse our selues, when *we humble our selues, that we may walke with God*, confessing our sinnes, euen the sinnes of the weeke past, and making our peace with God, through the name of Iesus Christ.

2. Of the celebration of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules prescribe vnto vs these things:

1. *Rest from all your works*, whether they be *works of labour*, or workes *of pleasure*. Works of labour the Scripture instanceth in such, as are *selling of victuals*, *Nehemiah* 13. 15. *Carrying of burthens*, Ier. 17. *Iourneying from our places*, *Exod.* 16. 29. the businesse of our callings done by our selues, our children, seruants, or cattell, which the words of the

Com-

Commandement forbid? And as workes of labour, so also *workes of pleasure* are forbidden, *Esay* 58.13.

2. *Readinesse and delight.* We should *loue to be Gods seruants* on this day, *Esay* 56. *and consecrate it with ioy, as a glorious* priuiledge to vs, *Esay* 58. 13. abhorring wearinesse, or a desire to haue the Sabbath gone, and ended, *Amos* 8.

3. *Care and watchfulnesse.* We must *obserue to keepe it*, *Exod.* 31. 16. wee must *take heed to our selues*, that no duty bee omitted, and that wee no way prophane it, attending our hearts, and our words, *Ier.* 17. 21.

4. *Sinceritie:* and this sinceritie wee should shew diuers wayes.

First, by doing Gods worke with as much care as we would do our owne; or rather shewing more care for the seruice of God. They had their double sacrifices

on the Sabbath, in the time of the Law; and we ſhould ſtudie, how wee might pleaſe God in eſpeciall manner on that day, chooſing out the things that might delight him. God hath taken but one day of ſeuen for his worke; and ſhall wee not doe it willingly? Further, if we reſpect our ſelues, ſhall wee not bee as carefull to prouide for our ſoules on the Sabbath, as for our bodies on the weeke dayes?

2. By *obſerning the whole day*, as well as a part, and keepe the Sabbath *in our dwellings*, as well as in Gods houſe: God requires the whole day, and not a part. As wee would be contented our ſeruants ſhould worke for vs onely an houre or two in the ſixe daies: ſo neither ſhould we yeeld leſſe vnto God, then we require for our ſelues. Nor will it ſuffice to ſerue God by publike duties in his Houſe, vnleſſe we ſerue him alſo by priuate duties in our owne

owne dwellings, Commandement 4. *Leuit.*23.3.

3. By auoiding the leſſer violations of the Sabbath, as well as the greater, eſpecially not tranſgreſſing of contempt, or wilfulneſſe in the leaſt things we know to bee forbidden. The Prophet inſtanceth, *Eſay* 58.13. *We muſt not ſpeake our owne words.* Thus of ſincerity.

5. The fifth thing required of vs, is *Faith:* wee muſt glorifie God by beleeuing, that he will make it a day of bleſſing vnto vs, and performe that bleſſing he hath promiſed, accepting our deſire to walke before him in the vprightneſſe of our hearts, and paſſing by our infirmities, and frailties. Wee many times diſturbe the reſt and Sabbath of our ſoules by vnbeleefe, Commandement 4. *Gen.*2.2. *Exo.*31.13. *Ezech.*20.20. & 46.2,8.

6. The laſt thing is *Deprecation:* we muſt beſeech God, when wee

we haue done our best, to shew vs mercie, and spare vs for our defects and weaknesses. Thus we must end the day and reconcile our selues to God, that the Rest of Iesus Christ may bee established in our hearts, *Nehe.* 13.22. And thus of the rules that bind vs to the good behauiour in respect of the time of Gods worship.

CHAP. XIX.

Rules that shew vs how to carrie our selues, when we come into companie, in respect of Religion.

HItherto of the Rules that concerne our carriage towards God.

Rules that direct our carriage towards men.

Now it followes, that I breake open those directions, that should bring our liues into order in respect of men: And these rules

rules are of two sorts, for either they are such as binde vs to the good behauiour *towards all men*, or such as order our conuersation towards *some men onely*, as they are considered to be either *wicked* or *godly*.

1. Towards all men.

The rules that concerne all men, may be cast into 2. heads, as they belong either *to righteousnesse* or *to mercy*.

The rules that belong to righteousnesse, order vs either *in company*, or *out of company*.

And so 1 in company.

The rules which wee are to obserue *in company*, concerne either,

1. *Religion*, or

2. *The sinnes*, and faults of others: or

3. *Our owne inoffensiue behauiour* towards all men.

With due respect of Religion.

For the first; when wee come in company, we must be careful to bee that which may become the glory of Gods truth, and the Religion wee professe, that wee take

take not *vp the name of God in vaine:* and thus wee ſhall rightly order our ſelues, if wee obſerue theſe rules:

Firſt, to be ſoundly aduiſed, before we fall into diſcourſe of Religion, not doing it till God may be glorified by it. *A wiſe man concealeth knowledge; but the heart of fooles will publiſh fooliſhneſſe:* It is a great diſcretion to know how to conceale knowledge, as it is to know how to vſe knowledge.

Auoiding vaine iangelings in threethings

Secondly, auoide *vaine iangelings and contradictions of words*, ſuch as are,

1. *Doubtfull diſputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keepe them from more neceſſary cares and knowledge, *Rom.* 14. 1.

2. *Curious Queſtions*, about things that are not reuealed in the Word, *Rom.* 12. 3. *Bee wiſe to ſobriety.*

3. *Vnpro-*

3. *Vnprofitable reasonings*, such as were those about *Genealogies*, in the Apostles time, 1 *Tim.* 1.

Thirdly, if thou be asked a reason of the hope that is in thee by such as haue authority to require it, or need to seeke it, then answer: But be sure to remember two things; namely, that thou answer *with all reuerence*, as may shew how much thou art affected with the maiestie of Gods truth, and withall *with meekenesse*, that is, without passion or frowardnesse: and without affectation, or conceitednesse, or wilfulnesse in our owne opinions, 1. *Pet.* 3. 15.

Fourthly, let thy *communication be yea, yea, and nay, nay*: otherwise customary and vain swearing, is a most damned sinne, and such as God will surely plague.

CHAP.

Chap. XX.

Rules that shew vs how to carry our selues in company, in respect of the faults of others.

How wee must behaue our selues in company concerning the faults of others.

THus of our carriage in company in respect of Religion. Now concerning the faults of others, we must obserue these rules;

First, we must neuer in our discourse *iustifie the wicked, or condemne the righteous*; all excesse in words is euill, but this is *an abomination to the Lord*: We must euer *honour those that feare the Lord*; and as for *vile persons, they are to be contemned*. *Psal.* 15. 4. *Amos* 5. 15. *Prou.* 17. 15.

Secondly, let thy conuersation and discourse be *without iudging*, *Math.* 7. 1. *Iam.* 3. 17. It is time exceeding ill spent, that is spent in censuring of others. And the rather

rather ſhould wee take heede of iudging, if wee conſider how the holy Ghoſt hath matched that ſinne in that place of *Iames*, wee muſt be *without iudging*, *without hypocriſie*: as if hee would ſignifie, that great Cenſurers are commonly great Hypocrites; & as any are more wiſe, they are more ſparing of their cenſures. Note.

Thirdly, thou muſt not *walke about with tales*; take heede of tale-bearing: *He goeth about as a ſlanderer that reuealeth a ſecret*, though it bee true hee ſpeaketh. It is a maruelious euill cuſtome that many haue, to fill vp their diſcourſe with the report of the frailties of others, which they by ſome meanes or other come vnder-hand to know: this is an euill frequently condemned in Scripture, and yet more vſually practiſed, as if it were lawfull to ſpeake of anything which they know to be true: *Thou ſhalt not walke about with tales, nor ſtand a-*

gainſt

gainſt the bloud of thy neighbour: a ſtrange connexion, by which the Lord imports, that this tale-bearing is a kind of murther; and it is true in the caſe of many a man, thou wert as good lay violent hands vpon him, as with that licentiouſneſſe of words to divulge tales concerning him, *Pro.* 20.19. and 11.13. *Leuit.* 19.16. And for the better ſtrengthning of this rule, thou art yet charged to looke to thy eares too, as well as thy tongue; thou muſt *not receiue euill report againſt thy neighbour*, but make it appeare thou art not pleaſed with ſuch tales, *Pſal.* 15.3. Yea, thou art forbidden the ſocietie of ſuch perſons as carry tales; thou muſt not *meddle with tale-bearers, nor with ſuch as flatter with their lips*: certainly ſuch creatures commonly flatter the preſent, and reproach the abſent, *Prou.* 20.19.

Fourthly, if thou doe know an offence in any with whom thou con-

conuerſeſt, *thou ſhalt not hate him in thy heart, but rather reproue him plainly.* For, *hee that rebuketh a man, ſhall afterwards finde more fauour then he that flattereth with his tongue*, Leuit. 19. 17. Prou. 28. 23.

Reproue, but hate not.

Fiftly, as for the meere frailties of others, hold thy tongue, paſſe by them. *A foole deſpiſeth his neighbour, but a man of vnderſtanding will hold his peace*, Prou. 11. 12. Commonly they that haue moſt defect in themſelues, are apteſt to contemne others for their weakeneſſes: but a wiſe man muſt ſo diſtinguiſh of the faults of others, that hee couer meere frailties, and learne of God to paſſe by the infirmities of his ſeruants. The Antitheſis ſhewes, that a wiſe man doth not onely hold his tongue, but reſtraine his thoughts from thinking the worſe of others for ſuch infirmities.

Paſſe by meere frailties.

Sixthly, againſt the paſſions and

and wrongs of others thou must arme thy selfe with *a soft answer*, and bee sure *thou render not euill for euill*, *Prou.* 15.1. 1 *Thess.*5. 15. or rebuke for rebuke, 1 *Pet.* 3.9.

CHAP. XXI.

Rules that shew vs how to carry our selues in companie, and not giue offence.

Rules that concerne the inoffensiuenesse of our carriage in company.

THus of our carriage towards others in company, as it respects their faults. Now followeth the third sort of rules, which order our behauiour towards others in company in respect of *inoffensiuenesse*. It ought to be our principall care to carry our selues so, as no body may take offence at vs.

Now these rules may bee directed to their heads, as they concerne,

1. *The*

1. *The humilitie,* 2. *The discretion,* 3. *The puritie* } of our behauior toward others.

Wee must carry our selues humbly, discreetly, and honestly in our conuersation with others: so shall wee conuerse with much amiableness and reputation.

An humble behauiour hath three things in it.

First, vnto the humility of our conuersation, belong these Rules.

1.

First, *be soft, shew all meekenesse to all men,* restraining the inordination of thy heart, endeuouring to shew thy selfe *gentle*, and *peaceable*, and *harmelesse*, and *easie to be intreated*, *Tit.* 3. 1, 2. *Prou.* 8. 13. *Iam.* 3. 13.

2.

Secondly, thou must *bow downe thine eare, and heare the words of the wise*, and apply thy heart, to get knowledge, and profit thy selfe by others, *Prou.* 23. 12. This is the same with that of *Iames*, *Be swift to heare, and slow to speake*, *Iam.* 1. 19.

3.

Thirdly, put not forth thy selfe,

selfe, nor stand in the place of great men, till thou bee called, *Prou.25.6.*

In generall, concerning humility, the Apostle *Peters* phrase is much to be noted: he saith, we should *clothe our selues with humilitie:* which notes both the great measure of it, it should couer all our actions, and also the continuance of it. When we goe amongst men, we should stirre vp our hearts, and fashion our selues to expresse his grace, and not dare to be seene without humilitie, no more then wee would be seene without our clothes. Humilitie hides our nakednesse, and pride and passion lay it open to the view and contempt of others.

Note.

Secondly, neither is humility all that is required to make our conuersation without offence or prouocation; but wee must also carry our selues discreetly; and to this end there are these excellent

8 Rules that concerne discretion in our behauiour.

cellent Rules.

Firſt, thou muſt conſider *to ſpeake what is acceptable*, and auoid what may irritate; there is ſingular vſe of this rule, if it were followed, *Prou* 10.31,13. and 13.3.

Secondly, thou muſt *marke thoſe that cauſe diuiſion and offences, and auoide them*, and ſhun the ſociety of ſuch, *Rom.*16.17,18. This will breed thee much peace, and deliuer thee from much ſuſpition in others.

Thirdly, thou muſt *make no friendſhip with the angry man*; for either by much conuerſing with him, thou maiſt learne his waies, or elſe it will be a ſnare to thee, that thou ſhalt neither know how to keepe his fauour, nor yet how to breake off from him, without much vnreſt and inconuenience, *Prou.*22.24,25.

Fourthly, it is a great diſcretion *in euill time to bee ſilent*. In things wherein thou mayeſt endanger

danger thy seife, and not profit others, it is thy best way, and a wise course, to forbeare speech of such things, *Amos* 5.13.

Fiftly, so likewise it is thy discretion in matters of dangers to *forbeare the communicating of thy secret to any*, though thou mightest be tempted to a perswasion of trust in those to whom thou wouldest reueale them. It may often repent thee to haue spoken, but seldome to haue held thy peace, *Mica*.7.5.

Sixthly, *withdraw thy feet from thy neighbours house, lest he be wearie of thee, and hate thee:* this is an excellent rule giuen by *Salomon, Prou*.25.17. If thou wouldest conuerse with reputation, take heed of idle gadding from house to house, when thou hast no occasion or employment: thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanity shall be thereby discouered.

red. An empty conuersation, that hath in it no exercise of pietie or vertue, if it bee frequent, occasioneth secret, and vnutterable scorne.

7. *Restraine thine owne passions* in conuersing. There are none so wise, but if they shew their passions of inmoderate anger, feare, griefe, yea, or ioy, they discouer much weaknes in their disposition, which would bee couered if they did bridle the excesse of their passions. *A wise man conereth shame, when a foole is presently knowne:* It is the best praise not to haue such weaknesses; but the next to this, is by discretion to bridle our selues, so as we may hide our weaknesses from breaking out.

Lastly, thou maist make good vse of that direction of *Salomon* about thy friend, *Bleße not thy friend with a loud voice, rising early in the morning; for it may bee accounted a curse to thee:* Take heede

of flattery, which in ſtead of effecting thine owne ends, may bring thee out of all reſpect. He doth not forbid the iuſt praiſe, and encouragement of friends, but the intending of praiſe of purpoſe to the vttermoſt notice of thy friend, (this is to praiſe him with a loud voice) and the affectation of preuenting others in praiſing; and of doing it in ſuch things as are not yet ſufficiently knowne to be praiſe-worthy, and to ſet ones ſelfe ſo to praiſe, as if he ſtudied to doe nothing elſe, but humour his friend; eſpecially if it be but once perceiued, that thou doeſt it but for thy owne ends. It is a great part of wiſedome, to know how to ſpeake of the praiſe of others, ſo as neither ſiniſter ends be intended, nor the humouring of thoſe we praiſe: to doe it ſparingly and ſeaſonably, is a great diſcretion.

And thus of the Rules, that

make

make our conuerſation amiable, in reſpect of diſcretion.

Thirdly, that our conuerſation may not be hurtfull & offenſiue, we muſt looke to the *purity* of it: and ſo theſe rules following are of ſingular vſe.

Three rules that concerne the purity of our conuerſation.

Firſt, in generall, *Refraine thy tongue from euill, and thy lips that they ſpeake no guile*, Pſal. 34. 13. For *he that keepeth his mouth, keepeth his ſoule*, Prou. 21. 23. Take heed of the vſuall vices of the tongue: for *thereout may come much miſchiefe*, and diſcontent to thy ſelfe and others.

Secondly, in particular looke to thy ſelfe carefully, that thou auoide thoſe three euils mentioned by the Apoſtle, *Epheſ.* 5. 4. *viz. filthy ſpeaking, fooliſh talking and ieſting.* By ieſting he meanes thoſe biting ieſts, that vnder pretence of ſhewing wittines, or conceit, doe ſecretly leaue diſgrace vpon the perſons whom they concerne.

Thirdly, auoid with deteſtation *the exceſſe in drinking and reuelling*, and ſuffer thy ſelfe vpon no pretence, to bee drawne to giue way to thine owne practice in them, 1 *Pet.*4.3.

CHAP. XXII.

How we muſt carry our ſelues out of company.

THus of thy carriage in generall in company. Now out of company thou muſt looke to theſe things.

1. The rules that order vs out of company.

First, thou muſt faſhion thy heart, by the vſe of all good meanes, to the loue all ſorts of men. This φιλανθρωπία, loue of men, is a vertue little thought on, yet greatly neceſſary, as a foundation of all practice in conuerſing with others, and we ſhould labour to *abound in loue towards all men*, 1 *Theſſ.*3.12.

Secondly,

Secondly, remember *to pray for all ſorts of men.* This is a precept giuen vs in charge by the Apoſtle, 1 *Tim.* 2. 1. and belongs to this place, and we ought to make conſcience of it according to the occaſions of our callings, or acquaintance with other men: wee ſhould euen in ſecret ſeeke to profit our neighbours by praying for them.

Thirdly, we ſhould prouide, euen out of company to order our affaires ſo, as that we may liue

1. *Honeſtly, without ſcandall,* 1 *Cor.* 10. 32. *Phil.* 1. 10.

2. *Iuſtly, without deceit* or fraudulent dealing, *Leuit.* 19. 35, 36. 1 *Theſſ.* 4. 6.

3. *Peaceably, without ſtrife* with any, if it be poſſible, *Prou.* 3. 29, 30. *Zach.* 7. 10. *Heb.* 12. 14.

CHAP. XXIII.

Rules about worke of Mercy.

HItherto of the Rules that concerne Righteousnesse: Mercy followeth. Now in shewing mercy, diuers things are charged vpon vs.

8. Things required in shewing mercy.

1. Willingnesse,

First, *willingnesse.* We must *giue cheerefully:* For *the Lord loueth a cheerefull giuer.* We must *loue mercy,* as well as shew mercy. Our hearts should be euer answerable to our power. We must bee *readie and prepared* to shew mercy, abhorring delayes and putting off of time, or seeking excuses: *Our eares should be open to the cryes of the poore.* Yea (rather then be behind hand) we *should sel, that we might giue almes,* *Mich.* 6.8. 1 *Tim.*6.18. 2 *Cor.* 9.4,5,6,7. *Prou.*22.22,23. *Luke* 12.33. *Prou.*3.27,28.

2. Labour.

Secondly, *Labour and Diligence.*

gence. We ſhould take paines, and worke hard according to all the *occaſions of mercy.* This is the Apoſtles phraſe: *God will not forget your worke, and labour of loue*, Heb.6.10. We muſt be forward to doe thoſe workes of mercy, that require our paines and trauell about them, as well as thoſe we may doe and ſit ſtill, 2 *Cor.* 8.16,22.

Thirdly, *Liberalitie:* We muſt open our hands wide, *Deut.*15.8. we muſt be *rich in good workes*, 1 *Tim.*6.18. We muſt not giue *ſparingly*, 2 *Cor.*9.6. we muſt giue *to our power, and ſometimes beyond our power*, 2 *Cor.*8.2. we ſhould deſire to anſwer the expectation had of our bounty, eſpecially the expectation of our teachers that know vs and our eſtates, 2 *Cor.* 8.24. we ſhould ſtriue to *abound in this grace alſo*, as well as in other graces of the Spirit, 2 *Cor.* 8.6. we ſhould giue *to ſeuen, and alſo to eight*, *Eccl.*11.2. we muſt

3. Liberality.

giue good measure, yea and preſſed downe, Luke 6.30.

4. Humility. Humility ſhewed fiue waies in doing workes of mercy.

Fourthly, *Humility*. There is great vſe of humility, in ſhewing mercy. Now we ſhould ſhew our humility diuers waies about mercy: As

First, in helping others, without exalting our ſelues, and domineering ouer them. *The rich muſt not* thinke *to rule the poore*, and to command them, as if they were their vaſſals: we ſhould ſo ſhew mercy, as not to ſtand vpon termes of their beholdingneſſe, to whom we ſhew mercy, *Prou.* 22.7.

Secondly, in not *deſpiſing the poore*; wee muſt not thinke of them meanely, and contemptuouſly, becauſe they ſtand in need of our helpe, whether it bee in body or minde, *Prouerbs.* 14. 21.

Thirdly, in *accepting exhortation*, ſhewing our ſelues willing to bee called vpon, and ſtirred

vp

vp to mercie, 2 *Corinthians* 8. 17.

4. By our *penitencie*, when we goe to God, after we haue done our beſt, and confeſſe the corruption that cleaues vnto vs, euen when we haue ſhewed our beſt deſires to communicate to others; and withall ſtriuing to *plow vp the fallow ground of our* hard *hearts*, that wee may bee more fit to expreſſe the *bowels of mercie*, Hoſ. 10. 12.

Fiftly, the *Macedonians* ſhewed their humilitie in this, that *they prayed the Apoſtle to accept their gift, giuing themſelues alſo to bee diſpoſed of to the Lord, and vnto them by the will of God*, 2. Cor. 8. 5.

Thus of the Humilitie to bee ſhewed in doing works of mercie.

A fifth thing required in ſhewing mercie, is *Faith*; and faith is needfull in two reſpects. 5. Faith in two reſpects.

Firſt, to beleeue Gods acceptation

tation of the mercy ſhewed. For a godly Chriſtian, that is not vaine-glorious, hath ſo meane an opinion of his beſt workes, that hee finds neede to flie to Gods promiſes, and dares not truſt vpon his owne goodneſſe. Now God hath promiſed to accept of that we doe, if there *be a willing minde: The will is accepted for the deed*, 2 Cor. 8. 12.

Secondly, to *beleeue the ſucceſſe* and reward from God, and that wee ſhall not loſe by what is ſo expended. Though the perſons to whom we ſhew mercie, ſhould be ſo vngratefull, that it were *as bread caſt on the waters:* yet we ought to beleeue, that our ſeed caſt on the waters, ſhall bring vs a plentifull harueſt, *Eccleſ.* 11. 1. And it is certaine, whatſoeuer the perſons be, yet what is giuen, is ſowed. And if the Husbandman doe not thinke his corne ſpoiled that hee caſts vpon his land, no more ought a Chri-

Christian to think that to be lost that is giuen to the poor. Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. *Cor.* 9. 9, 10. and therefore our faith should make vs *get bags* to put vp the certaine treasure wee shall gaine by mercy from the Lord, *Luk.* 12. 33.

6. Discretion in 4. things.

A sixt thing required in shewing mercie, is *discretion*; and discretion should shew it selfe.

First, by distributing our almes in the fittest course wee can, hauing a principall respect *to godly poore. He that sheweth mercy, ought to haue a good eye*, Prouerbs, 22. 9.

Secondly, by obseruing our owne abilitie, *so to ease others, that wee burden not our selues*, 1. *Cor.* 9. 14, 15.

Thirdly, by taking heede, that wee spend not vpon the rich by needlesse entertainments, what

worst ought

ought to be bestowed vpon the poore, *Prou.* 22. 16. *Luk.* 14. 13.

Fourthly, by auoiding scandall, or giuing offence, *that none blame vs in our abundance, but prouiding things honest in the sight of God and men,* 2. Cor. 8. 20, 21. yet so as we endeuour in an holy life and discreet manner *to prouoke others by our zeale,* 2. Cor. 9. 2.

7. Sympathy.

A seuenth thing required in shewing mercy, is *Sympathie,* Pitty, a Fellow-feeling of the distresses of others, *being like affectioned,* and laying their miseries to heart, *Heb.* 13. 3. *Col.* 3. 12. *Romans* 12. 16. *Iob* 30. 25. There should bee *bowels in our mercie.*

8. Sinceritie in fiue things.

The last thing is *Sinceritie.* Now this sinceritie should bee shewed diuers wayes, As,

1. In the *matter of our almes.* It must be of goods well gotte. For *God hateth robbery,* though it were *for burnt offrings,* Esa. 61. 8.

2. *In the manner* wee must shew

ſhew mercie, without wicked thoughts, or griefe of heart, Deut. 15.7,8. to 12. and *without hiding our ſelues from the poore*, Eſay 58. 7. and without excuſe to ſhift off the doing of it, *Prou.* 24.11,12.

3. *In the ends.* That we doe not our workes *to be ſeene of men, or to merit* of God: but with an vnfained deſire *to glorifie God*, and make our profeſſion to be well ſpoken of, and ſhew the true loue and pitty wee beare to the creature in diſtreſſe, *Matth.* 6. 2 *Cor.* 9. 12.

4. In continuing our mercy, *not forgetting to diſtribute*, but ſtill *remembring the poore*, Heb. 13.16. *Galath.* 2. ſoundly performing the mercie with conſtancie, which we haue purpoſed, wil'd, or promiſed. It were an excellēt order, if Chriſtians would follow the Apoſtles rule, *Euery weeke, as God hath proſpered them, to lay aſide for the poore*, 1. Cor. 16.2.

16. 2. 2 Cor. 8. 11.

5. In the *kinds of mercy*, that we be ready to shew *spirituall mercy*, as well as *corporall*; and in corporall mercy to doe good all the waies wee can, as well as one way: As by *lending, protecting, releasing, visiting*, and *giuing*; & thus to *the poore*, to such as are fallen into decay, and to the *strangers* also as many Scriptures require.

CHAP. XXIIII.

Rules that shew vs how to carry our selues towards wicked men.

HItherto of the Rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuersation towards wicked men may bee ordered by these rules:

First, we must *auoid all needlesse societie with them*, and shunne their

their infectious fellowship, especially wee must take heed of any speciall familiarity with them, or *vnequall yoaking* our selues with them, by marriage, friendship, or leagues of amitie, *Psalme* 1.1. 1 *Cor.*6.17. *Ephes.* 5.7,11. *Prou.*23.20.& 4.14,&c.

Needlesse societie with them must bee auoyded.

Secondly, when wee haue occasion to cõuerse with them, we must studie how to *walke wisely towards* them, so as we may be so farre from giuing scandall, as, if it be possible, wee may winne them to glorifie God and his truth in our profession. It requires much skill to order our selues aright in those things that are to be done in the presence of wicked men, or in such things as must come by report vnto them, and their scanning. Now there are diuers things of admirable vse in our carriage to put them to silence, and to take them in their consciences, at least to thinke well of vs: Such as are:

Great wisdome required in conuersing with them.

Diuers things that affect the hearts euen of the worst men, are:

1. *Mor-*

1. A mortified life.

2. *Mortification.* A ſound care to reforme our wayes, and true hatred and griefe for our owne ſinnes, will cauſe many times wicked wretches to ſay of vs, that wee are the people of the Lord, Eſay 61. 3, 8. I ſay, *a ſound care of reformation*; for to profeſſe a mortified life, and yet in any thing to ſhew that we can liue in any fault without repentance, this prouokes them exceedingly to ſpeake euill of the good way of God. Therefore the firſt care of a Chriſtian, that would be rightly ordered toward wicked men, muſt be to liue *without offence*, and to diſcouer a true mortified minde, and an heart broken for ſinne.

2. Reuerend ſpeech of Religion.

Secondly, to ſpeake *with all reuerence and feare*, when we intreate of matters of Religion, much amazeth the prophane conſcience of a wicked man; whereas curſorie diſcourſes of ſuch grand myſteries, & emptie and

and vaine ianglings doe exceedingly occasion a confirmed wilfulnesse and prophanenesse in such men, 1. *Pet.* 3. 16. and *Prou.* 24. 26.

Thirdly, it is a most winning qualitie in all our carriage, to *shew meekenesse of wisedome*, to expresse a mind well gouerned, free from passions, and also from conceitednesse, frowardnesse, affectation, and the vaine shew of what wee haue not in substance. For each of these haue in them singular matter of irritation, and prouoke wicked men to scorne, and hatred, and reuiling. 3. Meekenes of wisdome

Fourthly, there is an holy kind of *Reseruednesse*, which may adorne the life of a Christian, in his carriage among wicked men: and this Reseruednesse is to be shewed, 4. Reseruednesse in foure things.

1. In *not trusting our selues too farre with them*, not *beleeuing euery word*, not bearing our selues vpon euery shew of fauour from them.

them. For as too much ſuſpition of them breeds extreme alienation, if they perceiue it; ſo credulitie is no ſafe way, *Prou.*14. 15. *Ioh.*2.24.

2. By abſtaining from *iudging of them that are without.* It is a moſt intemperate zeale, that ſpends it ſelfe in the vaine and bootleſſe cenſure of the eſtate of thoſe that are without. Thoſe cenſures haue in them matter of prouocation and nothing of edification. It were happy for ſome Chriſtians, if they could with the Apoſtle, ſay often to their owne ſoules, *What haue I to doe to iudge them that are without?* 1 Cor. 5.12,13.

3. By *ſtudying to be quiet, and meddle with our owne buſineſſe*; caſting about, how to cut off all occaſions, by which we might bee tangled with any diſcord or contention, or much buſineſſe with them. It is a godly *ambition* to thirſt after this quietneſſe of

life,

life, 1 *Theſſ.* 4.11, 12.

4. By *our ſilence in euill times*; alwayes auoyding all ſuch diſcourſes, as might bring vs into danger, without any calling for our owne edification, or the edification of others. Many a man hath ſmarted ſorely for want of this bridle for his tongue, when his words could doe no good to others, and much hurt to himſelfe, *Amos* 5.13. *Dauid* held his peace while the wicked were preſent, *Pſal.* 39.1.

5. In forbearing to reprooue ſcorners, *Prou.* 9.7,8. and 23.9.

6. In *ſeaſoning their words with ſalt*, ſo as they diſcouer no vanitie, lightneſſe, vainglory, malice, or deſire of reuenge, or the like faults in their ſpeeches.

7. In *anſwering the foole, but not according to his follie*, that is, not in ſuch pride, paſſion, or reuiling faſhion as the foole obiects in, *Prou.* 26.4,5.

8. In getting out of their compa-

nie,

panie, when wee *perceiue not in them the words of wisedome.* If wee see they grow once to be peruerse, outragious, or wilfull in any notorious offence of words or workes, we must get from amongst them.

Thus of the eight wayes wherein we should shew reseruednesse: they are of excellent vse, if men would studie them, and practise them.

5. Mercy.

5. Mercie is amiable euen in the eyes of wicked men: and mercifull Christians, that are full of good works, doe bring a great deale of honour to religion. It is *true Religion and vndefiled, to visit the fatherlesse and widowes, and to be vnspotted of the world.* A conuersation that is vnrebukeable, and full of mercie also, cannot but be very honorable: whereas Religion it selfe, when it is seated in the brests of such Christians as haue forgotten to shew mercy, and not studie how to be

bee doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill ſpoken of. A true Chriſtian ſhould hold it a great diſparagement, that any Papiſt, or carnall man in the world (in equall compariſon) ſhould put them downe for either the tenderneſſe or the abundance of workes of mercie, 1 *Peter* 1.12. *Math.* 15. *Iames* 27.

6. When we haue cauſe and a calling to ſpeake for the truth, or to reprooue ſinne, it is an excellent grace to bee *vndaunted*, and free from ſeruile feares or flattery. To giue place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a minde that would repent of wel-doing, or that baſely would ſtoupe ſome way to honour vngodly perſons for our owne ends, is ſo farre from gaining true fauour with euill-minded men, that it makes

6. Vndauntedneſſe in a good cauſe.

makes them to ſcorne and hate vs and Religion ſo much the more: whereas a godly man, that is vnmoueable, and refuſeth to *praiſe the wicked, or iuſtifie the vngodly*; and when he hath cauſe, *will contend with them*, as *Salomons* Phraſe is, and not be like *a troubled fountaine, or a corrupt ſpring*: hee may for the time receiue ill words from the wicked, but his heart is afraid of him, and his conſcience doth admire him, *Prou.* 24.25. and 28.4. and 25.26 1 *Cor.* 16.22.

7. Patience in affliction.

7. The like aduantage is brought to the conuerſation of a godly man, when he can ſhew like *patience* and firmeneſs of mind in bearing all ſorts of *afflictions* and croſſes. Patience in affliction, makes a great ſhew before a wicked man, that well knowes how vnable he is ſo to carry himſelfe, 1 *Pet.* 3.14.

Laſtly, *to loue our enemies*, and ſhew it by our ſuies in *forgiuing them*,

them, or being ready heartily to pleaſe them, and *to ouercome their euill with goodneſſe*: *To pray for them* when they reuile and perſecute vs, is a tranſcendent vertue; euill men themſelues being Iudges, *Luk.6.27.* to 31. *Pro.* 20.22.

CHAP. XXV.

Rules that ſhew vs how to carry our ſelues towards godly men.

THus of our carriage towards the wicked. How we ſhould carry our ſelues toward the godly, followeth to bee conſidered of.

The ſumme of all is, that we muſt *walke in loue*. If wee can ſoundly diſcharge our duty to the godly, in reſpect of louing them vnfainedly, and heartily, and conſtantly, we performe all that

that is required of vs toward them. And this loue to the godly is so necessary, as that it is imposed vpon vs, as the only commandement giuen by Christ, who in one word tels vs the substance of our duties, *Ioh.* 13.34. *Eph.* 5.2. 1 *Pet.* 2.7. 1 *Cor.* 16. 14.

Now the rules which in particular bind vs to the good behauiour in respect of our loue to the godly, concerne either *the manifestation of our loue to them*; or the *preseruation of our loue to them*.

Sixe waies of manifesting our loue to the godly.

1 By courtesie.

We must shew our loue to the godly diuers wayes:

First, by *courtesie* and kindnesse towards them, and that in a speciall manner, being affectioned towards them *with a brotherly loue* and kindnesse. No brethren in nature should shew more kindnesse one to another, then Christians should, *Eph.* 4. 32. *Rom.* 12.10.

Secondly,

Secondly, by *receiuing* and entertaining them: we must *receiue one another*, and be *barbarous one to another*; and this with entirenesse of affection Negatiuely, it must be *without grudging*, 1. *Pet.* 4.9. Affirmatiuely, we must receiue one another, as *Christ receiued vs into glory*, that is, First, *without respect of desert*; We haue done nothing to deserue heauen; yet Christ hath receiued vs to glory: So, though the godly haue not pleasured vs any way greatly, yet because they are the children of God, wee should make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them:* Christ hath not enuied vs the very glory of heauen, and therefore what can we doe to the brethren, that should answer the example of Christ? *Rom.* 15.7.

2. By receiuing them

Thirdly, by *bearing their burthens*; for so we should *fulfill the Law of Christ*, Galat. 6.2. There

3. By bearing their burthens.

are two sorts of *burthens* presse the godly: One *inward*, such as are temptations, and their owne corruptions; the other *outward*, such as are afflictions of all sorts. Now in both these, this rule holds; for when we see a godly Christian mourne and lament his distresse in respect of his infirmities, or temptations, we must beare his burthen, not by soothing him in his sinne, as if it were no sinne, but by laying his griefe to our owne hearts, and striuing to comfort him with the promises of God. This is not to make our selues guilty of their sinnes, bnt to helpe them out of their griefe by consolation, out of their sin by direction. Note, that this is charged vpon vs, when sinne is a burthen to them, not before; for till then wee are rather to reproone them, or admonish them: But then we are to take notice of this rule, when they confesse their sinnes, and

Note.

are

are weary of them, and sorry for them. And thus also in their outward burthens wee must beare them, by comforting them, and aduising them, and helping them, and shewing our affection to them, as if it were our owne case, so farre as we haue a calling, and power to helpe them.

4. By prouoking them to good duties.

Fourthly, by *considering one another, to prouoke vnto loue, and good workes*, Heb. 10.24. Note the dutie, and the manner how it is to be done: The dutie is, to stirre vp others all we can, to the increase of loue and abundance of all good workes: the manner is shewed two waies; Firſt, we must *prouoke them* to it, both by example, and by exhortation, and all good wayes; that might fire in them the desire of well-doing. Secondly, we must *consider one another*, we must study the estates of others, their wants, impediments, meanes, gifts, callings, &c. and accordingly apply

our selues for the best aduantage to helpe them forward. It is not enough to doe it occasionally, but we must meditate of it; and cast about, how, where, and when we must yeeld this helpe, and incouragement, and furtherance.

5. By faithfulnesse in all their businesse.

Fiftly, by *doing whatsoeuer we doe for the godly, heartily, and with all faithfulnesse*, as if it were for our selues, or our owne brethren, or kindred in nature, not being *slothfull in seruice*; or such as disappoint the trust reposed in vs: we should doe all things we vndertake for them, with all fidelity and care, 3 *Ioh.* 5. *Rom.* 12. 6,7,8,9,11. Yea, we should care for their good and profit, as we would care for the good of the members of our owne body, for such are they to vs in the mysticall body of Iesus Christ, as the former place to the Romanes sheweth.

6 By enioying our.

Lastly, we should shew our loue

loue to the godly, by employing the gifts of our mind, as may be best for their good: *As euery man hath receiued the gift, hee must so minister the same, as good Stewards of the manifold grace of God.* There are diuersity of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now these are *giuen to profit withall*, 1 *Pet.* 4. 10. 1 *Cor.* 12. As for example, *The lips of the wise must disperse knowledge*, *Prou.* 15.7. So when Christians *meete together, as any haue receiued a doctrine, or a Psalme, or an Interpretation: so must he minister it for the profit of others*, 1 *Cor.* 14.26. and so must we help one another by prayer, either absent, or present, 2 *Cor.* 1.11.

gifts for their good.

CHAP. XXVI.

How we should preserue our loue to the godly.

THus of the rules that concerne the manifestation of our loue to the godly. Now there are further diuers things to be obserued for the preseruation of our loue to them: and these may bee cast into two heads: for, they are either such things as we must doe; or such things as we must auoide.

What wee must do to preserue our loue to the godly. We must labour to be of one iudgement with them.

The things that wee must doe to preserue loue, are these:

First, we must striue *to be like minded* in matters of opinion; many discords or abatements of affection grow among Christians for their offences of opinion in diuers things. It is true, that difference of *Iudgement* should not cause difference in *affection*: If we cannot be of *one minde*,

minde, yet we ſhould be of *one heart:* yet we ſee the contrary, and therefore euery Chriſtian ſhould make conſcience of it, to be ſo wary and ſo humble in his opinions, eſpecially in things doubtfull, or not ſo neceſſary, as to take heed of admitting what might ſhew diſſent from the godly; or if he muſt needs diſſent, yet to be very wary how he diſcouer it to the vexation or entanglement of others. Now becauſe this is very hard to perſwade Chriſtians vnto, marke how vehemently the Apoſtle ſpeaks of it, Rom. 15.5,6. *Now the God of patience and conſolation grant you to bee like minded, that ye may with one mouth and one mind glorifie God.* Wee muſt learne of the Apoſtle to pray *feruently* for this, that our natures, and the natures of others, with whom we conuerſe, may be fitted hereunto: and, 1 *Corinth.* 1.10. the Apoſtle adiures them

by *the name of Ieſus: I beſeech you brethren, by the name of our Lord Ieſus Chriſt, that ye all ſpeake the ſame thing, and that there be no diuiſions amongſt you, but that yee bee perfectly ioyned together in the ſame mind, and in the ſame iudgement.* And in the Epiſtle to the Philippians, Chap. 2. ver. 1,2,3. he vrgeth them with ſtrange vehemencie, to import the neceſsity of this duty: *If*, ſaith he, *there be any conſolation in Chriſt, or any fellowſhip of the Spirit, or any bowels of mercy, be like minded, hauing the ſame loue, being of one mind.* And certainely, this earneſtneſſe in requiring this duty imports, that ſome peruerſe Chriſtians will ſmoake one day for their preſumption, and waywardneſſe, and pride of opinions.

2. We muſt follow peace.

2. *Wee muſt follow the things which may make for outward peace*; and to this end we muſt labour to ſhew *all meekeneſſe* in our carriage,

riage, and *long-suffering in forbearing one another, and forgiuing one another*, Ephesians 4. 2,3,4.

3. Wee must striue to heare our affection to such a degree, as that it may be able *to couer the infirmities of others:* He must get a *couering loue*, that will liue constantly in the loue of the godly: A loue, that will *couer a multitude of faults*, 1 *Pet.* 4. 8. *Prou.* 10. 10.

3. We must couer their weakenesse.

4. We *must confesse our faults one to another*, *Iames* 5. 16. It doth exceedingly preserue loue, if men, when they haue offended, or wronged others, would quickly, and easily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespasse onely, but when wee haue not wronged others, yet discreetly to complaine of the corruption of nature that cleaues to vs, and the infirmities which daily trouble vs. This

4. We must confesse our faults one to another.

doth worke not onely compaſſion, but great increaſe of affection in others towards vs: For acknowledgement preuents their ſecret loathing of vs for ſuch frailties if they ſhould diſcerne them. And beſides, it makes them the willinger to giue vs leaue to reprooue their faults, when they ſee we are as willing to reprooue our owne; beſides the eaſe it brings to our own hearts many times to make our moane to others, when our conſciences are troubled.

CHAP.

CHAP. XVII.

What we muſt auoide, that our loue may be preſerued.

THus what wee muſt doe to preſerue loue; Now further that loue may bee preſerued amongſt the godly, theſe things following are to be auoided. 10. Things to be auoided.

First, *Suits in Law*; A Chriſtian muſt haue many conſiderations of his cauſe, before it can be lawfull for him to goe to law with his brother. Theſe kinds of contentions are moſt vnnaturall amongſt Chriſtians; and proue not onely ſcandalous in reſpect of others, but extremely grieuous and poiſonous to themſelues, 1 *Cor.* 6. 1, 4. 1. Suits in Law.

Secondly, *Diſſimulation: our loue muſt bee without faining, in deede, and in truth; not in ſhew, or in words*, Rom. 12. 9. 1 Iohn 3. 18. 2. Diſſimulation.

Thirdly,

3 Conceitednesse.

Thirdly, *Conceitednesse.* This is a vice that extremely vexeth others, and alienateth affection: we must not be *wise in our selues*, but rather in *lowlinesse of minde esteeme another better then our selues*, & shew it both by *making our selues equall to them of the lower sort*, and *by going before others in giuing Honour and Praise*, Rom. 12.10,16. Phil. 2.3,4. Pro. 12.15.

4 Reioycing in iniquitie.

Fourthly, *reioycing in iniquity.* Our loue must be holy and pure, if we would haue it preserued. It must haue nothing in it that is vnseemly, nor must it be an affection, that will take pleasure in the vices or faults of those with whom we cõuerse, 1 *Cor.* 13.5,6.

5. Worldlinesse and selfe-loue.

Fifthly, *the minding of our owne things:* we must not study for our selues, and our owne ends onely in conuersing, 1 *Cor.* 13.5. The meaning is not, that we should leaue our callings and our houses, to spend the greatest part of our time in our neighbors houses;

ſes; but he prohibits, 1. *Worldlineſſe*, and exceſſiue cares about our buſineſſe, and the things of this life, which hinders needfull ſociety with the godly: and ſecondly, hee forbids *ſelfe-loue* in conuerſing, when men in all things aime at their owne profit, or pleaſure, or credit, and doe not as well ſeeke the good of others: we may minde our owne things, but not onely.

6. Sixthly, *Fickleneſſe* and *Vnconſtancy*: we muſt looke to it, that *brotherly loue continue*, *Heb.* 13. 1. and to this end wee muſt looke to the levity of our owne natures, and ſtriue to make good by continuance, the affection we haue conceiued and profeſſed to others. Some are of ſuch vnconſtant diſpoſitions, that they will loue vehemently for a fit, and ſuddenly fall off without reaſon, but not without ſingular ſhame and blemiſhing of their reputations. For ſuch tempers are hard-

6. Fickleneſſe.

ly

ly fit for any societie. Now this must be repented of, and reformed.

7. Vaine-glory. Seuenthly, we must take heed of *vaine-glory*, and ouer eager desire of credit and estimation aboue others. For this is the cause of much vnrest in our own hearts, and of much interruption in brotherly loue. And why wouldst thou be so highly esteemed of? Thou considerest not the hard taske thou layest vpon thy selfe, to be euer carefull to answer that great praise, or estimation thou desirest: Nor markest thou, how thereby thou art made to offend against thy brother: by enuying him, by backbiting, or other wayes of prouocation, nor yet how little this commends thee to God, *Gal.* 5. 26.

8. Iudging Eighthly, take heed *of iudging thy brethren*, not but that thou mayst say, that sinne is sinne, but looke to thy selfe in two things:

First,

First, that thou censure not thy brother *about things indifferent*, or doubtfull: such as ceremonies were and are. This is flatly forbidden, *Rom.* 14.3, 13.

Secondly, that thy suspitions transport thee not to condemne thy brother *for hidden things*, the things of darkenesse and counsels of the heart: till thou be sure of the fault, or offence, thou maist not iudge, or censure, 1 *Cor.* 4.5.

Ninthly, if there be any occasion of grieuance, that loue may be renewed, or preserued, looke to two things:

First, that thou *render not reuiling for reuiling*, 1 *Pet.* 3.9.

9. Euill words and complaining.

Secondly, *that thou grudge not against thy brother*, or by whispering depraue his actions, or back-bite him, or complaine against him to his disgrace, in things where the right is not apparently discouered, *Iam.* 5.9.

Lastly, if thou wouldest preserue

10. Forsake not their assembly.

serue thy selfe in the loue of the godly, then thou must take heed of forsaking the *assembling together of the Saints:* Thou must preserue all wayes of exercising the Communion of Saints, and hold fellowship with them in Gods House, and in your owne dwelling: Prophaneness must not draw thee from the Temple: nor worldlinesse from society, and louing, and profitable conuersation with thy godly friends and acquaintance, *Heb.* 10.25.

Chap. XXVIII.

How we must carry our selues towards such as are fallen.

Hitherto of such rules of conuersation, as direct vs in our carriage towards the godly, considered in generall. Now there are other rules which concerne onely

onely ſome of the godly: namely

1. Such as are fallen.
2. Such as are weake.
3. Such as are ſtrong.
4. Such as are eſpecially knit vnto vs in friendſhip.

For the firſt, thoſe that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen *groſly* and of habit, or by *infirmity and ſuddenly*.

Thoſe that are fallen groſly, are either guilty of *foule vices*, or elſe of *extreme omiſſions*, ſuch as that which the Apoſtle inſtanceth in, of *idleneſſe*, and the generall neglect of their callings.

How we muſt carry our ſelues towards ſuch as are fallen from God.

Now towards both theſe, thou muſt be thus ordered.

Firſt, warne them in the beginning, and *reproue them* ſharply, 1 *Theſſ.* 5. 14.

Secondly, if they mend not, *auoide them*, withdraw thy ſelfe from them, conuerſe not familiarly with them, let them not be the

the companions of thy life, 1 *Cor.* 5.11. 2 *Theſſ.* 3.6,14.

Thirdly, *if they repent, forgiue them*, and comfort them, *leſt they be ſwallowed vp of griefe*, 2 Cor. 2.7,8.

Now if they be fallen by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *ſaue them with feare, pulling them out of the fire*, Iude 23. but if not, then *reſtore ſuch a one with the ſpirit of meekeneſſe*, comfort him, deale gently with him, *Gal.* 6.1.

Thus of thy carriage to ſuch as are fallen from God.

How wee muſt carry our ſelues towards ſuch as treſpaſſe againſt vs.

As for thoſe that are fallen *from thee*, by treſpaſſing againſt thee, thou muſt obſerue theſe rules of carriage towards them.

Firſt, in ſlighter wrongs *do all things without reaſonings or murmurings:* either ſpeake not of it, or ſo, as thou ſhew no repining or vexation about it, *Phil.* 2.14.

Secondly, in great wrongs, thou

thou must doe two things:

First, obserue the method of our Sauiour Christ: when the trespasse is secret, go and *tell him of it betweene thee and him:* if hee mend not, then *take two or three* other discreete godly persons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it; either seeke a publike sentence vpon him from authority, or acquaint the godly generally with it. And if these courses will not amend him, then abandon his society, as if hee were an Heathen or a Publican, *Math.* 18. 15.

Secondly, if by any of these courses *he repent, forgiue him*; yea, and that as often as he saith, *it repenteth him*, if hee should doe thee many iniuries, *Luke* 17. 3, 4.

CHAP.

CHAP. XXIX.

How wee must carry our selues towards the weake Christian, &c.

How wee must carry our selues towards weake Christians.

THus of thy carriage toward them that are fallen.

Towards *weake Christians* we must be thus ordered:

First, we must take heed, that we *intangle them not with doubtfull disputations* in matters of *ceremonies*, or *things indifferent*, *Rom.* 14.1.

Secondly, wee must get the skill *to beare with their weaknesses* and meere frailties, *Rom.* 15.1.

Thirdly, we must be wonderfull carefull that we *doe not offend them*, or *cast any stumbling blockes* in their way, *Matth.* 18. 1 *Cor.* 10.32.

Fourthly, we must encourage them, and *comfort them*, and *support them* all we can, 1 *Thess.* 5. 14.

Fiftly,

Fiftly, in *things indifferent*, we must not thinke it much to crosse our selues *to please them*, and to suffer a little bondage in the restraint of our liberty, rather then vexe them, especially for the furtherance of their soules in the meanes of their saluation, we should *become all things to all men*, Gal.5.13. 1.Cor.9.20,21, 22.

How wee must carry our selues towards the strong.

3. Towards *strong Christians*, we must be thus ordered:

1. First, we must *acknowledge such*, 1.Cor.16.18.

2. Wee should *set them* and their practice before vs, *as patterns and examples of imitation*, *Phil.*3.17. 1 *Thes.*1.7.

3. We should *submit our selues to such*, to let them aduise vs, and admonish vs, and withall should submit our iudgements in things doubtfull to theirs, 1 *Cor.*16.16. 1 *Pet.*5.5.

How wee must carry our selues towards our special friend.

4. Towards *thy friend*, thou must be thus ordered:

1. *Neuer*

1. *Neuer forsake him*, Prou. 27. 10.

2. *Giue him hearty counsell*, Prou. 27. 9.

3. *Be friendly to him*, Prou. 8. vlt.

4. *Communicate thy secrets to him*, Iohn 15. 15.

5. *Loue him with a speciall loue.*

1. *As thine owne soule*, Deut. 13. 6.

2. Let thy loue be *at all times*, euen in aduersity, *Prou.* 17. 17.

3. It must be *a sincere loue*, that looketh not for gifts or rewards, *Prou.* 19. 6.

4. It must bee such a loue as will reach *to his posterity* also, if need be, 2 *Chron.* 20. 7.

CHAP.

CHAP. XXX.

Rules that concerne our ſelues: and ſo firſt in our generall calling.

HItherto of the rules of order in reſpect of God, or our neighbours. Now follow the rules that concerne our ſelues. And theſe are of two ſorts. For they are either ſuch as order vs *at all times*, or ſuch as order vs in the *times of affliction*.

The firſt ſort concerne either *our generall, or priuate calling*.

The rules that concerne our generall calling, as in this place they are to bee conſidered of, concerne either, 1. our Faith, 2. or our repentance, 3. or our hope.

How we muſt carry our ſelues in our generall calling.

1 In matters of faith.

1. The rules that concerne our Faith (ſuppoſing the Chriſtian to be informed in the things contained in the former Treatiſes) are onely theſe two.

Firſt,

First, thou must be expert in *the Catalogue of Promises, that concerne infirmities*, mentioned in the third Treatise. For those will preserue thy faith in Gods fauour, against the daily experience of frailtie and infirmitie in thy selfe. For thou maist by them see, that thou hast no reason to doubt of the continuance of Gods loue to thee, onely because of thy many weaknesses. For in those promises, he hath and doth declare, how graciously he is inclined to his seruants, and passeth by their frailtie, and accepteth their desires and endeauours, &c. This rule will proue a maine support of the contentment of thy life: and therefore let not Satan make thee either despise, or neglect it.

Secondly, thou shalt doe well to establish thy iudgement particularly in the doctrine *of the Principles*, expressed in the fifth Treatise; and by sound learning

of

of them settle thy self, so as thou be no more *carried about with the wind of any contrary doctrine.* It should be the labour and care of all good Christians to keepe the patterne of wholesome words, 2.*Tim.*1.13.

2 About thy repentance.

Concerning thy repentance, as now it is to bee vrged vpon thee after thy assurance, one rule is of singular vse, and that concernes the *Catalogue of present sinnes.* By the directions in the first Treatise, I suppose thou hast deliuered thy selfe from the body of sinnes, so as the most of those euils mentioned in the first and great Catalogue, are shaken off, neuer to bee committed againe, and so thou hast no more to do about them, but giue God thanks for thy deliuerance from them through Iesus Christ. Now because after thy first repentance there will remaine some corruptions, which as yet are not rooted out; thy course for thy whole

life, for these remainders of sin, would be this: Make thee a Catalogue of thy present sins, euen of such euils as thou findest thy selfe yet daily prone vnto. Examine thy selfe seriously to this end: it may be thou wilt finde 6. or 8. or 10. or more, or fewer euils, which yet hang vpon thy nature and life. Thy course for the vse of this catalogue may be this: I suppose thou art instructed so farre, as to know the profit of daily calling vpon God: Now whereas in prayer thou dost, or oughtest to make confession of thy sins, in stead of a more generall confession, vse still thy Catalogue, that is, labour euery day to iudge thy selfe distinctly for those sins that doe presently annoy thee: Hold on this course constantly, till thou hast gotten power against al, or any of them, & as thou findest vertue against any of them, so alter thy Catalogue, giuing thankes for the

sinnes

sinnes thou getteſt head againſt, and putting them out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory will eaſily carry thy ſpeciall preſent faults. Beſides, this diſtinct daily remembrance of thy preſent ſinnes, will make thee more watchfull againſt thoſe ſins; and thou maieſt once a yeere, or once a quarter, or before euery communion, examine thy ſelfe anew, and mend thy Catalogue, by putting in any corruption which thou diſcouereſt then, or at any time, to ariſe anew in thee, and putting out ſuch euils as by prayer thou haſt gotten victory againſt. Thus maieſt thou ſee the ſtate of thy ſoule diſtinctly all the dayes of thy life, diſcerning when thou goeſt forward or backward. Beſides, this courſe of daily iudging thy ſelfe, keepes thee out of the danger of any wrath of God.

3. About thy hope.

Concerning thy hope, there

are foure things for thee to do.

First, pray constantly and earnestly, for the *knowledge of the great glory* is prouided for thee. Thou must forme the admiration of heauen in thee, by prayer: for naturally it is not in vs, *Ephes.* 1. 18, &c.

Secondly, thou must *vse all diligence to perfect thy assurance of heauen*, when thou dieſt, Heb. 6. 12. 1. Pet. 1. 13.

Thirdly, thou must striue to accustome thy thoughts to the daily *contemplation of heauen*, that thy *conuersation may be in heauen*, Phil. 3. 20.

Fourthly, thou must striue to direct thy heart, and enable thy selfe to the *expectation of the comming of Iesus Christ*; thou must labour for that skill distinctly, to be able to *waite for the comming of Iesus Christ*, and to shew that thou loueſt his appearing, 1. Thes. 1. 10, and 2. Thes 3. 5. Gal. 5. 5. 2. Tim. 4. 8.

CHAP. XXXI.

Rules that order vs in our particular calling.

THus of the rules that concerne thy generall calling: In thy particular calling there are ſeuen things to bee auoided.

7. Things to be auoided in our particular calling.

The firſt *is ſlothfulneſſe*, and thou art guilty of this ſinne, both when thou doeſt not the labours of thy calling, and when thou obſerueſt not the *reaſons*, and opportunities of thy calling, *Prou.* 10.4,5. And that thou maieſt be free from this ſinne, thou muſt auoide together with it the occaſions of it: And ſo thou muſt auoide, 1. *The loue of ſleepe*, Prou. 20.13. 2. Good fellowſhip, and haunting of Alehouſes, and Tauernes, and keeping *company with diſſolute perſons*, Prou. 21.17. 3. *Wandring from thine owne houſe*, euen that vnneceſſary *going from houſe to houſe*, though it be not to places of ill fame. Fourthly, thou muſt take heede of pertinacious

entertainment of doubts and obiections about thy calling: thou ſhouldeſt be afraid of excuſes for idleneſſe, eſpecially to be ſo ſelfe-willed, as to be glad of any thing may ſeem to patronize thy ſlothfulnes, *Pro.* 20.4. & 15.19. & 26.16. And therefore to conclude this rule, when thou art about thy calling, *what thou doſt, do with all thy power*, *Eccl.* 9.10. & reſt not in words or pratling. He is not diligent, that brags much of what worke he can or will doe, but he that doth it indeed, *Pro.* 14.23.

1. Vnfaithfulneſſe.

The ſecond ſin to be auoided in thy particular calling, is *vnfaithfulneſſe*, *Pro.* 20 6. and ſo thou muſt take heed of *breach of thy promiſe* in thy dealings with men, *Pſa.* 15.4. and alſo thou muſt take heed of all *deceitfull courſes*, all waies of fraud and coozenage. It is an hatefull thing in men, when they are ſuch as cānot be truſted, either becauſe they make not cō-ſcience of keeping their words, or

or becauſe they will vſe ſo much cunning & deceit, and diſsimulation and lying in their dealings.

The third ſin to bee auoided, is *Precipitation*, haſtines, and vnaduiſed raſhnes, riſing out of the leuity of mens minds, or their wilfulnes. Prouidence and wiſe diligence is wonderfull requiſite vnto a right ordering of our ſelues in our callings, Pro. 21.5. 3. Raſhnes.

The fourth ſinne to be auoyded, is *Paſſion*, or perturbation; and that hath in it both *vncheerfulneſſe* and *vnquietneſſe*. *Vncheerfulneſſe*, when men are not content with their callings, or gifts, or eſtates, 1. Cor. 7. 17. *Vnquietneſſe*, when men are froward, and carrie themſelues peeuiſhly, or cholerickly with thoſe that are about them. This ſinne of frowardnes is vehemently cenſured and condemned in Scripture, Pro. 11. 29. Pſa. 37. 8. Pro. 16. 32. & 19. 11. & 25. 28. whereas God requires a quiet, conten- 4. Paſſion.

ted and merrie heart, *Pro.* 17.22. *Eccl.* 9.7,8.

5. The temptations of thy calling.

The fifth thing to be auoided and shunned, is the *Temptations of thy calling*; euery calling in the world is assaulted with certaine temptations, & they are vsually of two sorts; For first, in all callings there are certaine vnlawfull courses held for gaine by wicked men, which we call *the sins of such a calling*. These vniust courses thou must learn to auoid and abhorre, and so exercise thy calling, as thou shun those sinfull courses vsed by wicked men in that calling. Secondly, euery calling is assaulted *with crosses* and afflictions: now in these afflictions the diuell is wont to tender ill counsell, to perswade to sinne, or the vse of vnlawfull meanes, or other sins of distrust in God: all these thou must auoid.

Sixtly, thou must take heede of *worldines*, or setting thy heart vpon those earthly things thou art

art to deale with in thy calling. Thou muſt euer be ready to confeſſe, and ſhew it by thy practice, that thou accounteſt thy ſelfe to be but a *ſtranger and Pilgrim* in this world, Heb. 11. 13. and if *riches increaſe, thou muſt* looke to it, that thou *ſet not thy heart vpon them*, Pſal. 62. 10. *Thou muſt vſe the world*, but not *loue the world*, 1. Ioh. 2. 15. Thou maiſt & oughteſt to be carefull to doe the duties of thy calling; but thou muſt in *nothing bee carefull* about the ſucceſſe, but ſubmit thy ſelfe in all things to God, Math. 6. 1. Cor. 7. 32. Thou muſt *behaue thy ſelfe like a weaned child*, Pſal. 131. 1, 2. *Take heed of eating too much hony*, Pro. 25. 16, & 27. 1, 2.

7 Profaneneſſe.

The ſeuenth, and laſt thing thou muſt auoid, is *profaneneſſe*, which is to vſe the workes of thy calling without exerciſing thy ſelfe in the *Word of God*, and daily *prayer* for Gods bleſsing vpon thy labours, and the creatures

turesthou art to vſe, Pſal. 90. 1.Tim.4.3,4.Gen.24.11,12,26, 27.

Chap. XXXII.

How wee ſhould carrie our ſelues in the time of affliction.

How wee muſt carry our ſelues in affliction.

THus of the Rules of carriage which concerne thy ſelfe *at all times*: Now follow the Rules that ſhew thee how to behaue our ſelues in time of affliction and aduerſitie. When thou art in affliction, thou muſt conſider what thou muſt auoid, and what thou muſt doe.

8. Things to be auoided.

Thou muſt auoid eight things.

1 Diſſembling.

Firſt, *Diſſembling: Make not thy ſelfe poore, when thou art rich*; nor ſicke, when thou art well, Prou.13.7.

2. Shame.

Secondly, *Shame. Be not aſhamed* of that condition God brings thee into: beare thy croſſes with ſpirituall magnanimity; account not thy ſelfe diſhonored by Gods hand, who doth all for the beſt, 1.Pet.4.16.

Thirdly,

Thirdly, *Impatience*: grieue not at Gods works: *ſorrow not after the world:* Fret not at God or man; *Refuſe not Gods chaſtening*, but with patience beare what is laid vpon thee: *It is the Lord, let him do whatſoeuer he will with thee, Prou.3.11.* 3. Impatience.

Fourthly, *Fainting*, or diſcouragement of heart: *Liue by faith*; call not Gods loue into queſtion: *keepe thee in the good way, Pro.24.10.* 4 Diſcouragement.

Fifthly, *Truſt not vpon carnall friends:* Relye not vpon man, but vpon God: *Truſt not in the arme of fleſh, Prou.27.10.* 5 Truſt not in carnall friends.

Sixthly, Too much *Carefulnes* for the meanes how to get out of affliction: *Commit thy way to God,* and *put thy truſt in him*; vſe all lawfull meanes, but diſtreſſe not thy heart with bootleſſe cares: *Caſt thy care vpon God, for he careth for thee*, Phil.4.6. 1 *Pet.* 5.7. 6 Perplexed cares.

Seuenthly, *Sudden feares.* Be not ſo amazed with the firſt tydings, 7. Sudden feares.

dings, or beginnings of any affliction, discouer not such want of faith, as to be guiltie of those violent passions of feare; Gods loue is vnchangeable; & though heauen and earth should goe together, yet God will bee with thee; *Hee will not leaue thee, nor forsake thee*, Prou. 3.25.

8. Carelesnesse of thy waies.

Eighthly and lastly, *carelesnesse of thy wayes.* Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neere to God: Goe not on boldly to sinne without regard; if the Lord haue any quarrell against thee, *humble thy selfe and depart from iniquitie*, Pro. 14.16.

5 Things to be done in the time of affliction.

The things then thou must do on the contrary side, are these: When thou art in affliction, thou must do these things:

First, thou *must pray*, and call vpon the name of the Lord; as these expresse Scriptures require, *Iam.* 5.13. *Psal.* 50.15. 1. *Cor.* 4.12,13.

Secondly,

Secondly, thou muſt *beare thy croſſes with patience*, and *contentation*, Iam 1.4. 1.Pet.3.15. Eſay 5. Phil.4.5,6.2.Cor.6.8. Pro.12.9.

Thirdly, thou muſt labour for *wiſedome*, to know how to carry thy ſelfe diſcreetly, and to vſe all good meanes for thy deliuerance, Iam.1.5.

Fourthly, thou muſt be ſure to ſhew thy *truſt in God, and caſt thy burthen on the Lord*, Iam. 5.7,8. Nahum 1.7. Pſal. 27.*vlt.*& 37.7. & 55.22.

Fiftly, thou muſt ſhew thy obedience to God; & that thou doſt,

1. If *thou ſubmit thy ſelfe to Gods will*, Heb.5.8.

2. If *thou iudge thy ſelfe*, and acknowledge thy ſins to God, Hoſh.5.*vlt.* Iob 36.8,9.

3. If *thou be conſtant in the good wayes of godlineſſe*, Pſal.37.34.

4. If thou *learne* more *righteouſneſſe*, and art made by thy croſſes to do holy duties with better affections, Eſay 26.10.

FINIS.

An Aduertiſement to the Reader.

REligious Reader, be pleaſed to take notice of the purpoſe and intention of the reuerend Author of theſe Treatiſes, which he hath more fully expreſſed in the beginning of this Booke, and in the ſixt page directeth to the vſe of his Treatiſe of the Principles of Religion; *a Worke well approoued, and acceptable with good men: Which Booke ſhould in order follow next after the* Rules of a holy Life. *But the Authors purpoſe hath beene hitherto diſappointed, by reaſon the right of Printing theſe Treatiſes did belong to ſeuerall men. Which inconuenience is now prouided for; all the whole ſixe Treatiſes being to be had entire in one Volume, if thou be not wanting to thy ſelfe.*

Thine in the Lord,

Adoniram Biſield.

THE PRINCIPLES,

OR,

THE PATERNE OF

wholesome Words:

Containing a Collection of such Truths as are of neceſſity to be be-*leeued vnto Saluation, ſeparated* out of the Body of all THEOLOGIE,

Made euident by infallible and plaine *proofes of Scriptures.*

And withall,

The ſeuerall vſes ſuch *Principles* ſhould *be put to, are abundantly ſhewed.*

A proiect much deſired, and of ſingular *vſe for all ſorts of Chriſtians.*

By N. BIFIELD late Preacher of *Gods Word at Iſleworth in* MIDDLESEX.

The fourth Edition, corrected and amended.

LONDON,

Printed by *Iohn Legatt*, for *Robert Allot*, at the ſigne of the *Beare* in *Pauls* Church-yard.

1630.

This is the Title of the Treatiſe mentioned in the Aduertiſement: The Treatiſe it ſelfe ought to follow in this place.

THE CVRE OF THE FEARE OF DEATH.

Shewing the course Christians may take, to bee deliuered from those *Feares about Death, which are found in the hearts of the most.*

A Treatise of singular vse *for all sorts.*

By N. BIFIELD late Preacher of *Gods Word at Isleworth in* MIDDLESEX.

HEB. 2. 15.

He died, that he might deliuer them, who through the feare of death, were all their life time subiect to bondage.

LONDON,
Printed by *Iohn Legatt*, and are to bee sold by *P. Stephens*, and *C. Meredith*, at the golden Lyon in *Pauls* Church-yard.
1630.

TO THE RIGHT Honorable and Noble Lady, the Lady *Anne Harrington*:

Grace and comfort from God the Father, and the *Lord Jesus Christ, be multiplied.*

MADAM,

WHen I had seriously bethought my selfe, in what Doctrine especially to imploy my Ministerie, in the place in which the Lord had by so *strong* and *strange a providence* settled mee: Amongst other things, I was vehemently inclined to study *the Cure of the Feare of Death*; both because it may be vsually obserued, that the most men are *in bondage*, by reason of *these Feares*; as also because I am assured, that our *liues* will become more *sweet*;

yea, and more *holy* too, when the feare of death is remooued. And the rather was I incited hereunto, because I haue obserued some defect about this Point, in the most that haue written about Death. I am not ignorant of the censure which many may giue of this proiect, as accounting it an impossible thing to bee effected: but my trust is, that godly and discreete Christians will restraine censure, when they haue throughly viewed my reasons.

My vnfained desire to doe seruice vnto Gods Church, in relieuing such Christians herein, as are not furnished with better helpes, hath emboldened me to offer this Treatise also to the publike view. I haue presumed in your *Honors* absence to thrust forth this Treatise vnder the *protection* of your *Honors* name: and withall, I desire heartily to testifie my thankefulnes for the many fauors shewed vnto me & mine, while

while your *Honor* was pleased to be my hearer. I should also much reioyce, if my testimony (concerning the singular *graces* God hath bestowed vpon you, & the many *good workes* in which you haue abounded in the places of your abode) might adde any thing either vnto your *Honours* prayses in the Churches of Christ, or vnto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ.

I haue not made choyse of your *Honour* in this Dedication, for any speciall fitnesse in this Treatise for your *Honours* condition, in respect of your age, or absence in a place so far remote; for my earnest trust is, that God will adde yet many yeres to your happy life on earth: and besides, I haue had heretofore occasion to know how little you were afraid to dye, when the Lord did seeme to summon you by sicknes.

That

That GOD, which hath ennobled your heart with heauenly gifts, and ſo made you an inſtrument of ſo much good and contentment vnto that moſt excellent Princeſſe with whom you now liue; and towards whom, you haue ſhewed ſo much faithfull obſeruance, and deareneſſe of affection, and carefulneſſe of attendance; euen the Father of mercie, and God of all conſolations, encreaſe in you all ſpirituall bleſsings, and multiply the ioy of your heart, and make you ſtill to grow in acceptation, and all well-doing.

Humbly crauing pardon for my boldneſſe herein, I commit your *Honor* to God, and to the Word of his Grace, which will build you vp to eternall life: reſting

Your Honors in all humble obſeruance,

N. BIFIELD.

Iſleworth, July 14. 1618.

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THE

THE CVRE OF THE FEARE OF DEATH.

CHAP. I.

Shewing the Scope and parts of this Treatiſe.

THat which I intend in this Treatiſe, is to ſhew how a godly man might order himſelfe againſt the feare of Death; or what courſe hee ſhould take to liue ſo, as not to be *afraid to die.* This is a maine point, and exceeding neceſſary. Life is throughly ſweet, when death is not feared: A mans heart is then like *Mount Sion,* that cannot be moued. He can feare no enemie, that doth not

The drift of the whole Treatiſe.

The pr following theſe dir ctions.

not feare death. As death is the laſt enemy, ſo it workes the longeſt and laſt feares: and to dye happily, is to dye willingly. The maine worke of preparation is effected, when our hearts are perſwaded to be willing to dye.

The parts of the treatiſe.

Now in the explication of this point, I would diſtinctly handle three things.

Firſt, I will proue, that to liue without feare of death, is a thing *may bee obtained*; one may be deliuered from it as certainly, as a ſicke man may be cured of an ordinary diſeaſe.

Secondly, I will ſhew, *how vncomely a thing it is for a Chriſtian to be afraid of death*: that ſo wee may be ſtirred vp the more to ſeeke the cure for this diſeaſe.

Thirdly, I will ſhew *by what meanes wee may bee deliuered from the feare of death*, if we vſe them. Of the two firſt more briefly, and of the laſt at large.

CHAP.

Chap. II.

Proouing, that we may be cured of the feare of Death.

For the first: That the feare of death may be remoued: and that we may attaine to that resolution, to be willing to dye, without lothnesse, is apparent diuers wayes.

Eight arguments to prooue we may be helped against the feare of death.

First, it is euident, *Christ dyed to deliuer vs*, not onely from *the hurt* of death, and from the diuell, as the executioner; but also from *the feare* of death too. Now Christ may attaine to the end of his death, vnlesse we will deny the vertue of Christ, and his death, and thinke that, notwithstanding, it cannot be obtained, *Heb.* 2. 14, 15. And the more apparent in this, because in that place he shews, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect, if they wil vse the meanes:

Christ died to this end

For as our ſins will not be mortified, though there be power in the death of Chriſt to kill them, vnleſſe we vſe the meanes to extract this vertue out of the death of Chriſt, ſo is it true, that the feare of death may be in ſome of Gods elect: but it is not becauſe Chriſt cannot deliuer them; but becauſe they are ſluggiſh, and will not take the courſe to bee rid of thoſe feares. The Phyſician is able to cure them, and vſually doth cure the ſame diſeaſe; but they will not take his Receipts.

2. It was intended in our regeneration.

Secondly, the Apoſtle intreating of the deſire of death, ſaith, *That God hath wrought vs vnto the ſelfe ſame thing*, 2 *Cor.* 5.5. We are againe created of God, that we might in our ſelues aſpire vnto immortality; and are ſet in ſuch an eſtate, as if we anſwered the end of his workmanſhip, we ſhould neuer be well, till we be poſſeſſed of the happineſſe in

in another world: which hee shewes in those words of *being absent from the body, and present with the Lord*, verse 8.

Thirdly, the prophesies haue runne on this point. For it was long since fore-told, that Christians knowing the victory of Christ ouer death, should bee so farre from fearing death, that they should tread vpon him, and insult ouer him: *O death, where is thy sting? &c. Esay* 25.8. *Hosea* 13. 14. 2 *Corinthians* 15. 54, 55. 3 This cure hath bin foretold.

Fourthly, it is a condition that Christ puts in, when he first admits Disciples, that they must deny their owne liues: and not only be content to take vp their crosse in other things, but their liues must not bee deare vnto them, when he calls for it, *Luke* 14.26. 4 We were bound to it when we were admitted to be Christs Disciples.

Fifthly, We are taught in the Lords Prayer, to pray, *That Gods kingdome may come*: And by this 5. It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glory, as well as the kingdome of Grace. Now, in that wee are taught to pray for the kingdome, it shewes, wee should desire it, and that by praier we should be more and more heated in our desires.

Liuely hope doth include it.

Sixtly, wee *are borne againe to a liuely hope of our inheritance.* Now if we be afraid of the time of our translation thither, how doe we hope for it after a liuely manner? A desire of going to heauen is a part of that *Seed* cast into our hearts in our regeneration, 1 *Pet.* 1.3,4.

Examples of such as haue attained to it.

Seuenthly, we haue the example of diuers men in particular, who haue desired to die, & were out of feare in that respect: *Gen.* 49.18. *Iacob waited for Gods salvation:* and *Paul* resolues, that to dy, and to *be with Christ, is best of all for him: Phil.* 1.21,23. yea, in *Romans* 7.24. hee is vehement; *O wretched man that I am, who shall*

shall deliuer mee from this body of Death? Simeon prayes God to let him dye, Luke 2 29. And the Prophet in the name of the godly, said long before Christ: *O that the saluation of Israel were come out of Sion!* Psalme 14. 7. And we haue the example of the Martyrs in all ages, that accounted it a singular glory to die: And in 2. Corinth 5. 2, 7. the godly are said, *to sight for it*, that they might *be absent from his body, and present with the Lord*; and so doe the *first fruits of the holy Ghost*, those eminent Christians mentioned, Rom. 8. 23.

8. The whole Church taught to seeke.

Lastly, not onely some particular godly men haue attained to this, but the whole Church is brought in, in the 12. Chapter of Reuelation, praying for the comming of Christ, and desiring too, that hee would *come quickely*: And 2. Timothy 4. 8. *The loue of the appearing of Christ*, is the

Periphrasis of the childe of God.

Thus of the first point.

Chap. III.

Shewing how vncomely it is to feare Death.

Fifteene Reasons why it is an vncomely thing to be afraid to dye.

1 Wee shame our religion.

FOr the second, how vncomely a thing it is in Christians to feare death, may appeare many waies.

1. By the feare of death we shame our Religion; while we professe it in our words, we deny it in our workes. Let *Papists* tremble at death, who are taught, that no man ordinarily can be sure he shall go to heauen when he dies. But for vs, that professe the knowledge of saluation, to bee astonished at the passage to it, shewes (at least) a great weakenesse of faith, and doth outwardly giue occasion of disgrace to our

our Religion.

2. By that which went before, we may ſee how vncomely it is to be afraid of death: For thereby we diſable the death of Chriſt: wee fruſtrate the end of Gods workemanſhip: we ſtop the execution of the Propheſies: we renounce our firſt agreement with Chriſt: we mocke God in praying that his kingdome may come: we obſcure the euidence of our owne regeneration; and wee tranſgreſſe againſt the example of the godly in all ages.

3. Many of the Pagans greatly ſettled their hearts againſt the feare of death by this very reaſon: becauſe there was no being after death; and therefore they could no more feele miſery then, then before they were borne. And ſhall wee Chriſtians, that heare euery day of the glorious ſaluation we haue by Chriſt, be more fearefull then they were? Let

3. We are worſe then ſome Pagans.

Let them feare death that know not a better life.

4 Wicked men dye vnwillingly.

Shall we be like wicked men? Their death is compelled; shall ours be so too. They by their good wils, would not lose their bodies in this life, nor haue their bodies in the next life: but since God hath made vs vnlike them in the issues of death, shall wee make our selues like them in the lothnesse to dye? Let *Felix* tremble at the doctrine of death and iudgement, *Acts* 24. 25. but let all the godly *hold vp their heads*, because *the day of their redemption draweth nigh*, Mathew 24. &c.

5 Death is but a shadow.

5. Shall we be afraid of a shadow? The separation of the soule *frõ God*, that is death, if we speake exactly: but the separation of the soule *from the body*, is but *the shaddow of death*. When see we men trembling for feare of spirituall death, which is called the *First Death*? and yet this is

is farre more woefull then that we call the bodily death. But as if the death of the body were nothing, the Scripture cals damnation, The *second death*, neuer putting the other into the number.

6. This feare is called a bondage here in this text: And shall wee voluntarily make our selues vassals? Or shall we be like slaues that dare not come in our Masters sight? 6. It is a bondage to feare.

7. If we loue long life, why are wee not much more in loue with eternall life, where the duration is longer, and the estate happier? Are wee not extremely infatuated, that when God will doe better for vs then wee desire, yet wee will be afraid of him? 7. If wee loue this life, why not eternal life?

8. Shall wee bee worse then children, or mad men? Neither of them feare death; and shall simplicity, or Ideotisme, doe more with them, then reason 8. Are wee worse then children & mad men?

son or Religion can doe with vs?

9. Wee make our selues like the Israelites, or rather more absurd then they.

9. Do not all that reade the storie of the Israelites (in their passion desiring to bee againe in *Egypt*, and violently murmuring at the promise of going into the Land of *Canaan*) condemne them of vile ingratitude to God, and folly in respect of themselues? For what was it for them to liue in *Egypt*, but to serue cruell *Taske-masters about bricke and clay*? And was not *Canaan* the place of their *rest*, and a *Land that floweth with milke and hony*? Euen such is the condition of all that wish life, and are afraid to dye. What is this *world* but *Ægypt*, and what is *to liue* in this world, but *to serue about bricke and clay*? Yea, the *Church*, that is separate from the world, can find it no better then a *barren wildernesse*. And what is *Heauen*, but a *spirituall Canaan*? And what can death bee more, then

then to passe ouer *Iordan*; and victoriously ouercomming all enemies to bee possessed of a place of matchlesse rest; of more pleasures then Milke or Hony can shadow out?

10. *Adam* might haue had more reason to feare Death, that neuer saw a man die an ordinary death; but for vs to bee affrighted with death; that see thousands die at our right hand, and ten thousand at our left, and that daily, is an inexcusable distemper. The gate of Death is continually open, and wee see a preasse of people, that daily throng into it.

10. Is not death ordinary?

11. When *Moses* had cast downe *his Rod, it turned into a Serpent*; and the Text, noting *Moses* weakenesse, saith; *He fled from it*: But *the Lord commanded him to take it by the Taile; and behold, it became a Rod againe*: Euen so death at the first sight is terrible, like a new-made Ser-

11. The example of *Moses*.

Serpent, and the godly themselues, through inconsideration, flye from it: but if at Gods commandement, without feare they would lay hold vpon this seeming Serpent, it will be turned into a Rod againe; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that euer at any time after *Moses* had any feare of this Serpent, when he had once known the experience of it. And haue we often, by the eyes of faith, seene the experience of this great work of God, and shall we still be running away?

11. The example of al creatures.

12. It is said, Rom. 8. 12. that *all creatures groane, waiting for the libertie of the sonnes of God*: and shall wee bee worse then bruit beasts? Doth the whole frame of nature, as it were, call for this time of change; and shall man be so stupid, or carried with such senslesse feares, as to shun his

his owne felicity?

13. Consider whether it bee more commodious for vs, that Death come to vs, or that we go to Death. For one thing is certaine; it is vaine to shunne that which cannot bee auoided. For *it is appointed vnto all men once to die*, Heb.9.27. *What man is hee that liueth, and shall not see death?* Psal.89.48. *Death is the way of all flesh*, Iosh.24. Now this being granted, let vs consider of it: Death is like an armed man, with whom we must once fight. Now if we be aduised, and will goe to Death, we must get on our armour beforehand, and so the encounter will be without danger to vs, because *the weapons of our warfare are mighty through God*, & we are assured of *victory through Iesus Christ*. On the other side, to tarry till Death come vnto vs, is as if a man that knowes he must fight with a sore aduersary, would through slothfulnesse

13. It is better we goe to death, then that death shuld come to vs

fulneſſe goe vp and downe vnarmed, till he fall into the hands of his enemy, and muſt then fight with him at ſuch diſaduantage.

14. It is vncomely to feare that which is common & certaine

14. It is moſt vncomely to feare that which is both common and certaine. Death, of all afflictions is moſt common. For from other afflictions it is poſſible ſome might bee free; but from death can no man be deliuered: and God of purpoſe hath made that moſt common which is moſt grieuous, that thereby he might abate the terrour of it. It is monſtrous fooliſhnes, to ſtriue in vaine to auoid that which neuer man could eſcape. And to teach men their vnauoydable mortality, the Lord clothed our firſt Parents with the skinnes of dead beaſts, and feeds vs with dead fleſh, that as often as wee eate of ſlaine beaſts, we might remember our owne end: and ſhall we be euer learning, and neuer

neuer come to the knowledge of this truth? Is this such a lesson as cannot be learned? Shall we be so stupid, as daily to passe by the graues of the dead, and heare their knels, and yet be vntaught and vnarmed?

15. Lastly, shall we be afraid of such an enemie as hath beene ouercome hand to hand, and beaten by Christ, and thousands of the Saints? especially if wee consider the assurance wee haue of victory. In this combate euery Christian may triumph before the victory, 1 *Corinth.* 15. 55.

15. Shal we be afraid of an enemy that hath bin soosen vanquished

And thus much of the two first points.

CHAP.

Chap. IIII.

Shewing that a Christian is many wayes happy in death.

NOw I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of Death: and in this we had need all to attend with great carefulnesse. The disease is stubburne, and men are sluggish, and extremely loth to be at the trouble of the cure; and Satan by all meanes would keepe vs from remembring our latter end: & the world affoords daily distractions to plucke vs away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be weary of the doctrine, before wee put in practice any of the directions; and we are apt to

An exhortation to attend vpon the meanes of cure.

to a thouſand conceits, that it is either vnpoſſible, or vnneceſſary to attend this doctrine, or the like. Yea, it may be, it will fare with many of vs, as it doth with thoſe that are troubled with the raging paine of the teeth; their paine will ceaſe when the Barber comes to pull out the tooth: ſo it may be you may finde this deceit in your hearts, that you will not feele the feare of death, till the diſcourſe of the medicine be ouer; and ſo let it be as water ſpilt on the ground. But let vs all awake, and in the power and ſtrength of Chriſt, that *died to deliuer vs from the feare of death*, let vs lay all the plaiſters cloſe to the ſore, and keepe them at it, till it bee throughly whole.

There be two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practice*. There be ſome things if we did chuſe them out, ſoundly

2. Wayes of curing the feare of Death.
1. By contemplation
2 By practice.

soundly to thinke of them, would heale vs wonderfully.

There be some things also to bee done by vs, to make the cure perfect. If contemplation be not auaileable, then practice will without faile finish the cure.

The wayes of curing this feare by contemplation.

The *contemplations* are of two sorts: For either they are such meditations as breed desire of Death, by way of *motiue*, or they are such as *remoue the obiections*, which cause in mans mind the feare of Death. For the first, there bee two things, which if they be soundly thought on, will worke a strange alteration in our hearts. The one is, the happinesse wee haue by death. The other is, the miseries we are in by life.

Can any man be afraid to bee happy? If our heads and hearts were filled with arguments, that shew vs our happines by death, we would not be so sensleſſe as to

to tremble at the thought of dying.

Our happineſſe in death, may bee ſet out in many particulars, and illuſtrated by many ſimilitudes, full of life and vertue to heale this diſeaſe of feare.

The happines of a Chriſtian in death, ſhewed 17. waies.

1. Death makes an end of all the tempeſts and continuall ſtormes, with which our life is toſſed: it is the Hauen and Port of reſt: and are we ſo mad as to deſire the continuance of ſuch dangerous tempeſts, rather then to be in the Hauen whither our iourney tends?

1. Death is the hauen.

2. *Death is a ſleepe:* For ſo the dead are ſaid to to be aſleepe, 1 *Theſſ.* 4. 14. Looke what a bed of reſt and ſleepe is to the weary labourer, ſuch is Death to the diligent Chriſtian. In death *they reſt in their beds from the hard labours of this life*, *Eſay* 38. *Reuel.* 14. 13. And was euer the wearie labourer afraid of the time when hee muſt lie

2 It is but a ſleepe.

Iob 14. 12.

lie downe and take his reſt?

3. It is the day of receiuing wages.

3. The day of Death is the day of receiuing wages, wherin God payes to euery godly man his penny. And doth not the *hireling* long for the time wherein hee ſhall receiue wages for his worke? *Iob* 7.2. And the rather ſhould wee long for this time, becauſe we ſhall receiue wages infinitely aboue our worke; ſuch wages as was neuer giuen by man, nor can be, if all this viſible world were giuen vs.

4 Then the ſeruant is free, and the heire at full age.

4. In death the ſeruant comes to his freedome, and the heire is at his full age; and it is ſuch a *liberty* as is *glorious*: neuer ſuch a freedome in the world, *Rom.* 8. 21. Shall the heire deſire to bee ſtill vnder age, and ſo ſtill vnder Tutors and Gouernours? or ſhall the ſeruant feare the day of his freedome?

5 Then the baniſhed returne.

5. In death, the *baniſhed returne*, and the *Pilgrims* enter into *their Fathers* houſe. In this life

life we are exiled men, *banished from Paradise*, and *Pilgrims* and *Strangers* in a farre countrey, absent from God and heauen. In death wee are receiued to Paradise, and settled at home in those *euerlasting habitations* in our Fathers house, *Luk.* 17. *Ioh.* 14.2. *Hebrewes* 11.13. And can we be so sensesse, as to bee afraid of this?

6. Death is our *birth-day*; we say falsly, when wee call Death *the last day*. For it is indeed the beginning of an euerlasting day: and is there any grieuance in that?

6. It is our birth-day.

7. Death is the funerall of our vices, & the resurrection of our graces. *Death* was the *daughter of Sinne*, and in death shall that be fulfilled: *The daughter shall destroy the mother*. We shall neuer more be infected with sinne, nor troubled with ill natures, nor be terrified for offending: Death shall deliuer vs perfectly whole

7. It is the funerall of our vices, &c.

The dissolution of the body.

of all our diſeaſes, that were impoſsible to bee cured in this life, and ſo ſhall there bee at that day a glorious reſurrection of graces: Our gifts ſhall ſhine as the Starres in the firmament; And can wee bee ſo fottiſh, as ſtill to bee afraid of death?

is the abſolution of the ſoule.

8. Then the ſoule is deliuered out of priſon.

8. In death the ſoule is deliuered out of priſon: For the body in this life is but a loathſome and darke priſon of reſtraint. I ſay, the ſoule is reſtrained, as it were in a priſon, while it is in the body, becauſe it cannot bee free to the exerciſe of it ſelfe either in naturall or ſupernaturall things: For the body ſo rules by ſenſes, and it is ſo fiercely carried by appetites, that the ſoule is compelled to giue a way to the ſatisfying of the body, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apoſtle ſaith, *is withheld* or ſhut vp, *through vnrighte-*

vnrighteouſneſſe, Romanes 1.28. I ſay, it is *a loathſome priſon*, becauſe the ſoule is annoyed with ſo many loathſome ſmels of ſin and filthineſſe, which by the body are committed. And it is *a darke priſon*; For the ſoule looking through the bodie, can ſee but by little holes, or ſmall caſements. The body ſhuts vp the light of the ſoule, as a darke Cloud doth hide the light of the Sunne; or as the interpoſition of the earth doth make it night. Now death doth nothing, but as it were a ſtrong wind, diſſolue this cloud, that the Sunne may ſhine clearely, and puls downe the walles of the priſon, that the ſoule may come into the open light.

9. Shewed by another ſimilitude.

6. The liberty of the ſoule in death may be ſet out by another ſimilitude. The world is the Sea; our liues are like to many Gallies at Sea, toſt with continuall Tides or Stormes: our bodies

are Gally-slaues, put to hard seruice by the great Turke the Diuell, who tyrannically, and by vsurpation, doth forcibly command hard things. Now the soule within, like the heart of some ingenious Gally-slaue, may be free, so as to loath that seruitude, and inwardly detest that tyrant; but yet so long as it is tyed to the body, it cannot get away. Now death comes like an vnresistable Gyant, and carries the Gallies to the shore, and dissolues them, and sets the prisoners free: And shall this glorious libertie of the soule be a matter of terror vnto vs? Had we rather be in captiuitie still?

10. It is but to put off our old clothes.

10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apostle shewes, that death doth nothing else but pull off those ragged garments, & cloath vs with the glorious robes of saluation, more rich then the robes of the great-

test

teſt Monarch, 2. Cor. 5. 2, 3. It is true, that the godly haue ſome kinde of deſire to *bee cloathed vpon*: They would haue thoſe new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) baſe ragges. To deſire to goe to heauen, and not to die, is to deſire to put on our new cloathes, without putting off our old. And is it any grieuance to ſhift vs, by laying aſide our old cloathes, to put on ſuch rich garments? We are iuſt like ſuch ſlothfull perſons, that loue well to haue good cloathes, and cleane linnen; but they are ſo ſluggiſh, they are loth to put off their old cloathes, or foule linnen.

11. In the ſame place, the Apoſtle compares our bodies to an old mud-walled houſe, and to a rotten tent; and our eſtate and heauen, to a moſt glorious and

11. It is but to remoue out of an old houſe.

Princely palace, made by the moſt curious workman that euer was, and it is ſuch a building too, as will neuer bee out of repaire. Now for a godly man to die, is but to remoue from a rotten old houſe, ready to fall on his head, to a ſumptuous palace. 2. *Cor.* 5. 1. Doth that Landlord doe his Tenant wrong, or offer him hard meaſure, that will haue him out of his baſe cottage, and beſtow vpon him his own Manſion houſe? No other thing doth God to vs, when by death he remoues vs out of this earthly Tabernacle of our bodies, to ſettle vs in thoſe euerlaſting habitations, euen into that *building made without hands in heauen*, Ioh. 14. 2. Luk. 17.

12. The ſeed caſt into the ground, is not ſpoiled.

12. A man that had neuer ſeene the experience of it, perhaps would haue thought, that the ſeed caſt into the ground, had beene ſpoiled, becauſe it would rot there; but Nature hauing ſhewed

shewed the returne of that graine with aduantage, a man can easily be cured of that folly. The Husbandman is neuer so simple, as to pitty himselfe or his seede; he saies not, Alas, is it not pitty to throw away and marre this good seed? Why, brethren, what are your bodies, but like the best graine? The bodies of the Saints are Gods choisest corne. And what doth death m[illegible] vnto Gods graine, then cast it into the earth? Doe we not beleeue our bodies shall rise like the graine, better then euer they were sowed? and are we still afraid?

13. *Paul* saith, he would be *dissolued, that hee might bee with Christ, Philip.* 1.23. In which words he imports two things in death. First, that there is a dissolution of the soule from the body: and secondly, that there is a coniunction of the soule with Christ. Now, which is better for

13. Then we shall be in Christ.

vs, to haue the body, or to haue Christ? The same Apostle saith else-where, that they are *confident in this, they had rather be absent from the body, and so to bee present with the Lord*; then to bee present with the body, and absent from the Lord, 2.Cor.5.7, 8.

Now the true reason why men feare death, is; because they looke vpon the dissolution onely, and not vpon the coniunction with Christ.

14 It is but to come to the end of the Race, and receiue the prize.

14. In the 1. Cor. 9. 24. our life is compared to a race, and eternall life to a rich prize; not a corruptible, but an incorruptible Crowne. Now death is the end of the race; and to dye, is but to come to the goale or race end. Was euer Runner so foolish, as to be sorrie, that with victorie he was neere the end of the race? And are we afraid of death, that shall end the toyle and sweate and danger of the running; and giue

giue vs, with endleſſe applauſe, ſo glorious a recompence of reward.

15. In the Ceremoniall Law, there was a yeere they called the yeere of *Iubilee*: and this was accounted *an acceptable yeere*; becauſe euery man that had loſt or ſold his lands, vpon the blowing of a trumpet returned; and had poſſeſſion of all againe; and ſo was recouered out of the extremitie in which hee liued before. In this life we are like the poore men of *Iſrael*, that haue loſt our inheritance, and liue in a manner and condition euery way ſtraitned: now death is our *Iubilee*, and when the trumpet of death blowes, we all, that die, returne and enioy a better eſtate, then euer we ſold, or loſt. Shall the *Iubilee* be called an acceptable time, and ſhall not our *Iubilee* be acceptable to vs? *Eſay* 61. 2.

15. It is our *Iubilee*.

16. Death is the day of our

16. It is the day of our

Coronation.

Coronation: we are Heires apparent to the Crowne in this life; yea, we are Kings elect, but cannot bee crowned till death, 2. *Tim.* 4. 8. And shall not that make vs loue the appearing of Christ? Is a King afraid of the day of his Coronation?

17. Consider the glory to come.

17. To conclude this first part of Contemplation: If we did seriously set before our eyes the glory to come; could our eyes be so dazeled, as not to see, and admire, and haste to it? Aske *Paul* that was in Heauen, what hee saw; and he will tell you, *Things that cannot be vttered*; Happinesse beyond all language of mortall man. If there were as much faith on Earth, as there is glorie in Heauen; Oh how would our hearts bee on fire with feruent desire after it! But euen this faith is extremely wanting: it is our vnbeleefe that vndoes vs, and fils vs with these seruile and sottish feares.

And

And thus of the Meditations taken from the happineſſe wee enioy by death: which ſhould make vs conclude with *Salomon*, That *the day of Death is better then the day when one is borne.* Eccl. 7 1.

CHAP. V.

Shewing the miſerie of life in wicked men.

NOw it followes, that I ſhould breake open the miſeries of life; the conſideration whereof ſhould abate in vs this wretched loue of life.

The miſeries of life may bee two waies conſidered: for they are of two ſorts; either ſuch miſeries, as load the *life of Nature*, or ſuch miſeries as doe moleſt the very *life of Grace*. The miſeries of life two wayes conſidered.

The *miſeries* that accompany the *naturall life* of man, while he remaines The miſeries of a naturall life ſhewed three waies.

remaines in the ſtate of Nature onely, who can recount? I will giue but a briefe touch of ſome heads of them.

Three dreadfull conſiderations about ſin. 1. Thou art guilty of *Adams* ſin.

First thinke of *thy ſinnes*; and ſo three dreadfull things may amaze thy thoughts. For firſt, thou art guilty of *Adams* ſinne; for *by that man, ſinne came in vpon all men*; euen the guilt of his ſin: *Rom.* 5. 12. Secondly, thy nature is *altogether vile and abominable from thy birth, thou waſt conceiued in ſinne*, Pſal. 51. 5. And this ſtaine and leproſie *hangs on faſt* vpon thy nature, and cannot be cured but by the blood of Chriſt only, *Heb.* 12. 1. And this is ſeated in all the faculties of thy ſoule. For in thy *Minde*, there is *Ignorance*, and *Impotency* to receiue knowledge; and a naturall *approouing of euill* and errour, rather than the truth and ſound doctrine. Thoſe wayes ſeeme good in thine eyes, which tend vnto death, 1. *Cor.* 2. 14. *Rom.* 8. 7. 2. *Cor.* 3. 5. *Pro.* 14. 12.

2. Thou waſt conceiued in ſin; which is like a Leproſie hard to cure.

Spread ouer thy whole ſoule i. or in thy minde.

12. And this thou maieſt perceiue by this, that thou art not able to thinke a good thought, but canſt goe free, for dayes and weekes, without any holy cogitation; and beſides, thy minde is infinitely prone to *ſwarmes of euill thoughts*, Gen. 6. 5.

And in thy Conſcience.

Againe, if thou behold *thy Conſcience*, it is *impure*, *polluted*, *without light*, or *life*, or glory in thee; ſhut vp in a dungeon, *excuſing* thee in many faults, and *accuſing* thee for things are not faults, but in thy conceit: and when it doth accuſe thee for ſin, it *rageth* and falleth mad with vnbridled fury and *terrors*, keeping no bounds of Hope or Mercie.

And in thy Affections.

Further, if thou obſerue *thy Affections*, they are altogether impotent in that which is good, there is no luſt in thee after that which is good; and yet they are all out of order, and prone to cõtinuall rebellion againſt God, ready

3 Innumerable Actuall sins.

ready to be fired by all the enticements of the World, or the Diuell, *Gal.* 5. 24. Thirdly, vnto these adde thy innumerable *Actuall sinnes*, which are *more then the haires of thy head*; multiplyed daily in thought, affection, word, and deed; the least of them deseruing hell fire for euer: thy sinnes of *Infancie, Youth, Old age*; sinnes of *Omission* and *Commission*; sinnes in *Prosperitie* and *Aduersitie*; sinnes at *Home* and *Abroad*; sinnes of *Infirmitie* and *Presumption*. If *Dauid* looking vpon his sins, could say, *They haue so compassed me, and taken such hold on mee, that I am not able to looke vp*: Oh then, if thou haddest sight and sense, how might'st thou much more cry out of the intolerable burthen of them? and the rather, if thou obserue, that many of thy corruptions reigne tyrannically, and haue subdued thy life to their vassalage, so as thou art in conti-

continuall slauerie to them.

Thus is thy life infested with these vnspeakeable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou obserue, but how *God* hath *auenged* himselfe vpon them, and what yet *remaineth* vnto thee, how can thy heart sustaine it selfe? For

The punishments inflicted vpon wicked men.

1. Thou art a banished man, exiled from *Paradise*, and made to liue without hope to returne thither: The best part of the earth thou shalt neuer enioy.

1. They are banished from Paradise.

2. The *earth is cursed* to thee, and it may bee a wofull spectacle to see all the *creatures subiect to vanitie*, and smitten with the strokes of God for thy sinne, and groaning daily round about thee.

2. The earth cursed.

3. Looke vpon thy most miserable *soule*, for there thy minde and conscience liue shut vp with *darknesse* and *horror*. The *Diuels* haue within thee *strong holds*, and liue

3. Their soules in wofull distresse.

liue intrenched in thy thoughts, Ephes. 4. 17. 2. Cor. 10. 5. Thy heart is spiritually *dead*, and like a stone within thee, Ephes. 2. 1. Ezech. 36. 26.

4. And so their bodies.

4. *Thy body* is wretched through *deformities* and *infirmities*, diuersly noisome to thee with *paines* that grieue thee, either in respect of *labour* or *diseases*, vnto which thou art so prone, and there is no part or ioynt of thee, but is lyable to many kinds of diseases, Deut. 28. 31, 22. Gen. 3. 19. And of the labours of thy life, which is but the least part of thy bodily miseries. *Salomon* saith, *All things are full of labour, who can vtter it?* and for that reason, life is but *a vanity and vexation*, Eccles. 1. 8.

5. And so their estates in foure respects.

5. If thou looke vpon thy *outward estate* in the world, with what fearefull frights may thy heart bee griped? If thou consider

1. Commō plagues.

1. The common, or generall,

or

or *publike plagues* (with which God fights against the world) *as wars, famines, earthquakes, pestilence* and *yeerely diseases, inundations of waters*, and infinite such like.

2. The *particular crosses*, with which hee vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, Deut. 28. 15, 16. &c. 2. Particular crosses.

3. The *preterition of God*, restraining many good things from thee, so as thou wantst manie of those blessings of all sorts which yet God doth bestow vpon others, *Esay* 56. 1, 2. Ieremie, 5. 25. 3. Neglected of God.

4. The *cursings of thy blessings*; when God blasts *the gifts of thy minde*, that thou canst not vse them for any contentment of thy life, or makes thy *prosperity* to be the occasion of thy ruine, Malach. 2. 3. Eccles. 5. 13. This is a sore euill. 4 Their blessings cursed.

Lastly, consider yet further what

Fearefull things that may befall them.

what may fall vpon thee, in respect of which thou art in daily danger. There are *seas of wrath, which hang ouer thy head,* Iohn 3. 36. and God may plague thee with the *terrors of conscience,* like *Cain, Gen.* 4. 14. or with a *reprobate sense,* or the *spirit of slumber, Rom.* 11. 28. *Rom.* 11. 8. *strong illusions, 2 Thes.* 2. 11. or such other like dreadfull spirituall iudgements: besides many other fearfull iudgements, which thy heart is not able to coceiue of, as *painefull diseases* in the body, or an *vtter ruine* in thy estate, or good name: but aboue all other things, the remembrance of the fearefull *iudgement of Christ,* and the euerlasting paines of *hell,* with a miserable death, should compell thee to cry out: *O men and brethren, what shall I doe to bee saued,* and get out of this estate?

But because it is my purpose here chiefly to perswade with godly men and not with naturall men;

men; and because death it selfe is no ease vnto such men as liue in their sins without repentance, who haue reason to loath life, and yet haue no cause to loue death, I passe from them, and come to the life of godly men, and say, they haue great reason to loath life, and desire the day of death.

CHAP. VI.

Shewing the miseries of godly men in life.

A godly man hath great cause to be weary of life, if he consider. 1. What he wants. 2. What he cannot auoid. 6. Things euery godly man

NOw *the miseries of the godly mans life* are of two sorts: for either hee may consider *what he wants*, or *what he hath* in life, for which he would be weary of it.

I will giue but a touch of the first: consider of it; in this life there are sixe things, among the rest we want, and can neuer attaine

wants, while hee liues here in this world.

taine while wee liue here.

1. The glorious presence of God.

The first is, the glorious presence of God; while *the body is present, the Lord is absent*, 2. Cor. 5. 8. And is not this enough to make vs loath life? Shall wee more esteeme this wretched carkasse, then our glorious God, whose onely presence in glory shall fill vs with eternall delight? O *the vision of God!* If we had but once seene God face to face, we would abhorre that absence that should hinder the fruition of such vnspeakable beauties, as would enamour the most secure heart to an vnquenchable loue.

2 Fellowship with his best friends.

The second thing wee want in life, is *the sweete fellowship with our best friends*: A fellowship matchlesse; if we either consider the perfection of the creatures, whose communion we shall enioy; or the perfect manner of enioying it. Who would be withheld from *the congregation of the first borne*, *from the societie with*

innu-

innumerable Angels, and the spirits of iust men? Alas! the most of vs haue not so much as one entire and perfect friend in all the world; and yet wee make such friends as we haue, the ground of a great part of the contentment of our liues. Who could liue here, if he were not beloued? Oh, what can an earthly friendship bee vnto that in heauen; when so many thousand Angels & Saints shall be glad of vs, and entertaine vs with vnwearied delight! If we had but the eyes of faith to consider of this, we would thinke euery houre a yeere till we were with them.

Thirdly, in this world we want the perfection of our owne natures: we are but maimed & deformed creatures here; we shall neuer haue the sound vnderstanding of men in vs, till we bee in heauen; our holinesse of nature and gifts will neuer be consummate, till we be dead.

3 The perfection of his nature.

Fourthly,

4. Liberty.

Fourthly, in this world wee want libertie: *Our glorious liberty* will not be had here: a thing which the spirits of the best men haue with much sighing longed after, Rom. 8. 21, 22. Oh who would liue in a prison, a dungeon, rather then a palace of royall freedom? It hath been implied-ly shewed before, that wee are many waies in bondage here.

5. Contentment.

Fiftly, we shall euer want here fulnesse of contentment. *If a man liue many yeeres, so that the dayes of his yeeres be many, if his soule bee not filled with good, Salomon* saith, *an vntimely birth is better then hee.* And it is certaine, if a man liue a thousand yeeres twise told, he shall neuer see solid good to fill his heart, his appetite will neuer be filled, Eccle. 9. 3, 6, 7. There is nothing in this life can giue a man solid and durable contentment; but a man findes by experience, vanitie, and vexation of spirit, in what hee admires or loues

loues moſt: and ſhall wee be ſo ottiſh as to forget *thoſe riuers of pleaſures that are at Gods right hand?* Pſal. 16. vlt.

6. The ſixth thing we want in this world is our *Crown*, and the immortall and incorruptible inheritance bought for vs with the bloud of Chriſt: and ſhall not our hearts burne within vs in longing after poſſeſsion? Can we deſire ſtill to liue in wants, and to be vnder age? What ſhall moue vs, if ſuch an incomparable crowne cannot moue vs? Wee that ſweate with ſo much ſore labor for the poſſeſsion of ſome ſmall portion of earth; ſhall we, I ſay, be ſo ſluggiſh, as not to deſire, that this kingdome, which our Father hath giuen vs, might come quickly vpon vs? or are we ſo tranſported with ſpirituall madneſſe, as to be afraid to paſſe through the gate of death, to attaine ſuch a life? What Prince would liue vncrowned, if hee could

6. The Crowne.

could helpe it, and might possesse it without wrong or danger? and what great heire would be grieued at the tydings, that all his lands were fallen vnto him?

Chap. VII.

The miseries of a Christian in respect of God in this life.

THus of what hee wants in this life. Secondly, he ought to be as much troubled to think *what hee hath*, and *cannot auoide* while he liues: and thus his life is distressed, and made vnlouely, either if he respect *God*; or the *euill angels*, or the *world*, or *himselfe*.

Life bitter in respect of God diuers wayes.

For first, if he respect God, there are two things should marre the taste of life, and make it out of liking. The first is the *danger of displeasing of God*: who would

would liue to offend God? or grieue his Holy Spirit? or any way to make him angry? Though this reason will moue little in the hearts of wicked men, yet it is of singular force in the heart of an humble Christian, who as he *accounts Gods louing kindnesse better then life*: so he findes nothing more bitter, then that he should displease God: that God (I say) who is so *great in maiestie*, and hath shewed himselfe so *abundant in mercy* to him. It would lie as an heauy load vpon our hearts to thinke of the displeasing of our best friend; specially if hee were a great person, or a Prince. How much more should wee desire to bee in that condition where wee may displease *our good God*, and to be there, where wee are sure neuer to anger him more? The second thing that should make vs looke with delle affection vpon life is, that God doth continually *assist* vs in the

things of this life: The Lord doth of purpose so watch vs, that when hee sees vs settle any contentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if we consider but diuers *aggrauations* about them, as

Eight aggrauations of the miseries of life, in respect of the corrections of God.

1. That God will *correct euery sonne* whom he loueth, none can escape, *Heb.* 12. 7.

2. That a man is vsually most opposed and crossed *in that he loues best.*

3. That a man shall euer want what he wisheth, euen *in such things as other men doe not want.* There is a secret vexatiō cleaues vnto mans estate, that their hearts runne vpon such things which cannot be had, but in the callings of other men. The countryman praiseth the Citizens life; and the Citizen is full of the praises of the Countrey: and so is there in all men a liking of the callings

callings of other men, with a diſlike of their owne, *Eccleſ.* 6. 4. That *there is no diſcharge in that warre*, but that a man muſt euery day looke for croſſes. *Euery day hath his griefe*, *Eccleſ.* 8.8. *Luke* 9.24. *Mat.* 6. *vlt.*

5. That God will *not let vs know the times* of our corrections, but executeth them according to the vnchangeable purpoſe of his owne counſell: ſo as they come vpon vs *as a ſnare vpon a bird*. For this reaſon *Salomon* ſaith: *That the miſery of man is great vpon him, becauſe there is a time for euery purpoſe, which cannot be auoided, nor can man know before hand, that which ſhall bee; for who can tell him, when it ſhall bee?* *Eccleſ.* 8.6,7,8. and 9.12.

6. That *no man knoweth either loue or hatred, by all that is before him.* A godly man can haue no ſuch bleſſings outwardly, but a wicked man may haue them in as great abundance as hee: nor

doth there any misery fall vpon the wicked in outward crosses, but the like may befall the godly. *All things come alike to all: there is one euent to the righteous and to the wicked; to the cleane, and vncleane, to him that sweareth, and to him that feareth an oath; as is the good so is the sinner.* This, saith Salomon, is an euill *among all things that are done vnder the Sunne, that there is one euent vnto all*, Eccles. 9.1,2,3.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. *The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of vnderstanding, nor yet fauour to men of skill, but time and chance happeneth to them all*, Eccles. 9.11.

8. That besides the present miseries, there are many *miseries to come*; so as it is an argument to proue the happines of the dead, that

that they are *taken away from the misery to come*, *Esay* 57. 1, 2. Which should likewise moove vs to loue life the lesse, because we know not what fearefull alterations may come, either in our outward estate, or in matters of Religion. What case were we in, if war should come vpon vs, with all the desolations and terrors that accompany it? What if the pestilence should come againe? or wee be left in the hands of the violente? or God fight against our estates by fire, or inundations, or the like? Who can tell what fearefull alterations may bee in Religion? And is it not best to bee in heauen, and then are we safe? Besides, the miseries may fall vpon our owne bodies, or our children, or friends, &c. And these things should abate the loue of life as we respect God.

Chap. VIII.

The miseries of life, in respect of euill angels.

NOw secondly, let vs turne our eyes to the euill angels, and then these things may affright vs.

1. The world full of diuels.

1. That they are euery where vp and downe the world; in the earth, ayre, seas; no place free. Those fiery serpents are euery where, in the wildernesse of the world. Wee lead our liues here in the midst of innumerable dragons; yea, they are in the most *heauenly places* in this life: the Church is not free from them. A man can stand no where before the Lord, but one diuell or other is *at his right hand*, *Eph.* 2. 2. and 6. 12. *Zac.* 3. 1. *Iob* 1. And sure, it should make vs like the place the worse, where such foule spirits are: the earth is a kind of hell in

in that very respect.

Secondly, it should more trouble vs, that we must of necessity enter into the *Conflict with the diuels*, and their temptations, and to bee buffeted and gored by them. 2. Our conflict with diuels.

A man that knew he must goe into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to *wrestle with flesh and blood*, then with these *Principalities and Powers, and spirituall wickednesses, and great Rulers of the world*, Ephes. 6.12.

Thirdly, besides, it addes vnto the distresse of life, to consider of the *subtiltie* and *cruelty* of these diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roaring Lyons, seeking whom they may deuoure*. Though these things will little moue the hearts of wicked men; yet vnto the godly minde, 3. Their subtilty & cruelty.

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the temptations of life are a grieuous burthen. Thus much of euill angels.

CHAP. IX.

The misery of life, in respect of the world.

THirdly, consider but what the world is, in which thou liuest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer to giue thee. First, for the apparent miseries:

9. Apparent miseries of life in this world. 1. Like a wildern. 2. Like Egypt.

1. It is exquisitely like a *wilderneſſe*; no man, but for innumerable wants, liues as in a desart here.

2. It is a true *Ægypt* to the godly; it continually imposeth hard taskes, and seruile conditions. Life can neuer bee free from grieuous burthens and inexorable

exorable moleſtation.

3. This world is verily *like Sodoma*, full of generall and vnſpeakeable filthineſſe: *All the world lyeth in wickedneſſe*; ſcarce one *Lot* to be found in a whole Citie, or Pariſh. If God would ſeeke but fiue righteous men, that are truly or abſolutely godly, they are not to bee found in the moſt aſſemblies in the world; nay, in the Church too.

3. Like Sodom.

4. Yet more, this world is a very *Peſt-houſe*, ſpiritually conſidered. Euery man that a godly man comes neere, hath a miſchieuous plague-ſore running vpon him, yea, the godly themſelues are not without this diſeaſe: ſo as there is a neceſſity, as it were, to infect, or be infected, ſtill in all places, or companies. Oh who would loue to liue in a Peſt-houſe, that may dwell in a place for euer free from all infection?

4. Like a Peſt-houſe

5. Like a very Golgotha.

5. Yet more, this World, why, it is a very *Golgotha*, a place of dead men; we liue amongst the Graues: almost all we see, or haue to deale with, are but men truely dead. Alas, what should wee reckon of the life of mens carkasses, when their soules are dead, and both soule and body sentenced to eternall death? Almost all that we meete with, are malefactors, vnder sentence, ready to bee carried to execution; the wrath of God hanging ouer their heads, and vnquenchable fire kindled against them; and shall wee bee so besotted, as to loue the dead more then the liuing? or the society of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Palace of endlesse and matchlesse blisse?

In this world the dead bury the dead.

6 It hates vs

6. Why should wee loue the World that *hateth vs*, and casts vs off, as men *dead out of minde?*

Are

Are we not *crucified to the world?* Galat. 6. 14. and doe not wicked men hate vs, and enuy vs, and *speake all manner of euill sayings of vs*, becauſe we follow good? The *World loues her own*, but vs it cannot loue, *becauſe we are not of this world*. Can darkneſſe loue light? or the ſonnes of *Belial* care for the ſonnes of God? *In this world we ſhall haue trouble*; and if wee found not *peace in Chriſt*, wee were *of all men moſt miſerable*, Ioh. 15. 19. *Eccleſ.* 4. 4. *Iob.* 17. 14. 2 *Cor.* 6. 17. *Ioh.* 16. 33. And if they hate vs for well-doing, how will they *triumph, if our feet do but ſlippe?* Wee ſhould deſire death, euen to bee deliuered from the feare of giuing occaſion to the world to triumph, or blaſpheme in reſpect of vs. Yea, ſo extreme is the hatred of the World, *that a iuſt man may periſh in his righteouſneſſe, when a wicked man prolongs his dayes in his wickedneſſe*, *Eccleſ.* 7. 17. & 8. 4.

7. Doe

7 It wil not helpe vs, if wee be in miserie.

7. Do we fall into any speciall miserie in this world? Why, *behold the teares of the oppressed, and there is none to comfort them.* We are either not pitied, or not regarded: or the compassion of the world is like the morning dew, it is gone as a tale that is told: our misery will last, but there will soone bee none to comfort vs. Miserable comforters are the most that can bee had in the world, and for this reason *Salomon praised the dead, that are already dead, aboue the liuing, that are yet aliue, Eccles.* 4. 1, 2.

8 Euery Christian hath some speciall miserie.

8. There is vsually no Christian, but in this world hee hath some speciall miserie vpon him, either pouerty, or debt, or disease in his body, or the like, &c.

6. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to vs. Now who would tarry behind them, or esteeme of this world, when they

are

are gone from vs?

And thus much of the apparent miseries of this world.

Chap. X.

The vanities of the seeming felicities of the world.

NOw it followeth, that I should intreat of the vanities that cleaue to the seeming felicities of the world, and proue that there is no reason to bee in loue with life for any respect of them.

What the seeming felicities of the world are.

The best thing the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beauty, Friends, Wit, Children, Acquaintance*, and the like. Now there be many things which apparently proue, there can be no sound contentment, or felicity in these. For,

1. All things bee full of labour,

Fifteene arguments to proue the vanity of the best worldly things.

1 All full of labour.

bour, who can vtter it? *Ecclesiasticus* 18. Men must gaine the blessings of the earth with the sweate of their browes: there is seldome any outward blessing, but it is attained with much difficultie, paines, or danger, or care, or grieuance some way.

a. A small portion that is attained.

2. How small a portion in these things can the most men attaine? If the whole world were possessed, it should not make a man happy; much lesse those small parcels of the world, which the most men can attaine, *Eccles.* 1. 3.

3. Men cannot agree about the good that is in them, which should be best.

3. It is manifest, men cannot agree about the chiefe good in these things. Life is therefore apparently vaine in respect of these things, because there are almost infinite proiects, and variety of opinions: and in all these successions of ages, no experience can make men agree to resolue which of these things haue felicity in them. Who knows what is

is good for a man in this life, all the daies of his vaine life, which he ſpendeth as a ſhadow? *Eccleſ.* 6.12.

4. In all theſe things here is *nothing now*, but it hath beene; the ſame or the like to it. Now things that are common, are out of requeſt, *Eccleſ.* 1. 9, 10. and 3.15. 4. Nothing.

5. *The world paſſeth away, and the luſts thereof: the eye is not ſatisfied with ſeeing, nor the care with hearing.* If a man liue many dayes, his ſoule is not filled with good; the deſire after theſe things will vaniſh; men cannot loue them ſtill: Our life is ſpent in wiſhing for the future, and bewailing of the paſt; a loathing of what wee haue taſted, and a longing for what wee haue not taſted: which, were it had, would neuer more ſatisfie vs then that wee haue had. Hence it is that men wearying themſelues in ſeeking of variety of earthly things and 1. The deſire after theſe things will not laſt.

and yet cannot be contented. The vexation that cleaues vnto them ſtill, breeds loathing. We are like men that are Sea-ſicke, that ſhift from roome to roome and from place to place, thinking to find eaſe; neuer conſidering, that ſo long as the ſame Seas ſwell, and winds blow, and humors are ſtirred, alteration of place will not profit. So it is with vs; ſo long as wee carry with vs a nature ſo full of ill humours, and that the pleaſures of the world haue ſo much vanity in them, no change of place, or delights can ſatisfie vs: *Seeing there are many things that increaſe vanity, what is man the better? Eccleſ.*6.13.

6 Their nature is vaine.

6. How can theſe earthly things ſatisfie, when the nature of them is ſo vile and vaine? They are but *blaſts*; a very *ſhadow*, which is ſomething in appearance, but offer to lay hold vpon it, thou graſpeſt nothing. *Man walketh*

walketh in a vaine shadow, and disquieteth himselfe in vaine. He that loueth siluer, shall not bee satisfied with siluer, Eccles. 1.9. Psal. 39.

7. Besides, there is a *snare* in all these earthly things; they are like pitch to defile a man; there is euer one temptation or other lodged vnder them; and the fruition of them, and desire after them, breed may noysome lusts in the soule, 1. Tim. 6. 6.

7. The amity of the world is the enmity with God.

8. These outward things are also all vncertaine, & transitory: *Riches haue wings, & will suddenly fly away*: and Fame is but a blast: *and the glory of man is but as the flower of the field, which is to day, and to morrow withered. The fashion of this world passeth away: and at the last day they shall all be burnt and consumed in in the fire*: I meane these senslesse things, we now set our hearts vpon, Esa. 40. 6. 1. Cor. 7. 31.

8. All subiect to vanity or violence. Ma. 6. 19, 20. They may be lost at the very seate of iudgement. Eccl 3 16 18. & 4 1, 2 9. They will not helpe vs in the euil day.

6. There is no support in these things, *in the euil day* they cannot helpe

helpe vs, when the *houre of temptation* comes vpon vs.

10. The loue of them is damnable.

10. A man may damne his owne ſoule by two much liking of theſe things: the abuſe of them may witneſſe againſt men in the day of Chriſt: *Iam.* 5. 1. and *Phil.* 3. 19.

11. One condition to all.

11. In theſe things there is *one condition to all*; *as it falleth to the wiſe man, ſo it doth to the foole*, Eccleſ. 2. 14.

12. God will diſpoſe

12. All things are ſubiect to Gods vnauoidable diſpoſing. Let man get what hee can, yet God will haue the diſpoſing of it; and whatſoeuer God ſhall doe, it ſhall abide; to it can no man adde, and from it can no man diminiſh, *Eccleſ.* 3. 1.

13. A man may want an heart to vſe them.

13. A man may haue all abundance of theſe things, and yet not haue *a heart to vſe them*. *Enuie is ſo ſet in the hearts of the ſonnes of men, and ſuch madneſſe cleaues vnto them*, that they cannot take the contentment of the things they haue;

haue; and so they bee *worse then an vntimely fruite*, *Eccles.* 6.1,7. and 9.3.

14. *Euery day hath his euill*; and afflictions are so mingled with these outward things, that their tast is daily marred with bitternesse which is cast into them; no day without his griefe: and vsually the crosses of life are more, then the pleasures of liuing; so as *they that reioyced, ought to bee as though they reioyced not.*

14. The euils of life euermingled with them.

15. Lastly, if all these considerations may not suffice, then remember that *thou art mortall*; thy life is short, it *passeth as a dreame*, it is but *as a span long*, thy *dayes are few and euill*; all these things are clogged with a necessity of dying. Life was giuen thee with a condition of dying, *Gen.* 47. 9. *Iob* 14. 1. Thy life passeth like the winde, *Iob* 7.7. Yea, our dayes consume like smoake, *Psal.* 102.3. *All flesh is grasse*, *Esa.*40.6. And hence arise many

15. Thou art mortall.

Our mortality aggrauated by 4 considerations.

many considerations deduced from the head of our mortalitie: For,

1 All thou haſt is but the prouiſion of a Pilgrim.

1. All theſe things are but the neceſſaries of thy Inne: Thou art a *ſtranger* and a *pilgrim*, and canſt enioy them but as a paſſenger; thou *canſt carry nothing out of this world, but in all points as thou cammeſt into the world ſo muſt thou goe hence, Eccleſ. 5. 13, 14, 15.*

2 Thy death is vncertaine.

2. The time, place, and manner of thy death is vncertaine: there is no time nor place, but man may dye in it; the Court, the Church, the Campe: yea the very wombe is not excepted. There is but one way to come into the world, but there are a thouſand wayes to goe out; and therefore the poſſeſſion of all things is wonderfull vncertaine.

3 When thou dieſt, all will bee forgotten.

3. When thou dieſt, all will be forgotten, there is no more remembrance *of former things, nor ſhall there bee any remembrance of things which are to come, with thoſe*

that

that shall come after, *Eccles.* 1. 11. That which was, in the daies to come shall be forgotten. *Yea, a man shall bee forgotten in the Citie where hee hath done right*, *Eccles.* 8. 10. For this very reason *Salomon hated life*, *Eccles.* 2. 17.

4 Thy case in death, whether thou die with, or without issue.

4. When thou dieſt, thou ſhalt die either without iſſue, or leaue children behind thee. If thou dye without iſſue, how haſt thou beene infatuated in ſeeking theſe outward things with ſo much care and toile, and couldeſt *neuer ſay to thine owne ſoule*, *For whom doe I trauell, and defraud my ſelfe of pleaſure? Thou gathereſt theſe things, and knoweſt not who ſhall inioy them*, *Eccles.* 4. 8. If thou die and leaue iſſue; thou mayeſt be frighted and amazed with one of theſe things. For either thou mayeſt *be deſpiſeſt while thou liueſt, of thoſe for whom thou endureſt ſore trauell, ſo as they that ſhall come after thee, doe not reioyce in thee*, Eccleſ.

cles.4.15,16. Or else thou mayest leaue the fruite of thy labours *to a foole*, or a wicked wretch. For *who knoweth whether hee that shall rule ouer thy labours, shall be a wise man or a foole?* This very consideration made *Salomon hate all his labour which hee had taken vnder the Sunne*; and he went about to *make his heart despaire of all his labours*, that he should vse all his wisedome and knowledge for attaining of great things, and yet might bee in danger to leaue all for a portion *to him that hath not laboured in wisedome*: and all this is vexation of spirit, *Eccles.* 2.18. to 24. Or else thou mayest beget children, and thy riches perish before thy death, and *then there is nothing in thine hand to leaue them*, Eccles.5.14.

CHAP.

Chap. XI.

The miseries of life, in respect of our selues.

THus haue wee cause to be wearie of life, in respect of God, the euill angels, and the World. Now if there were none of these to molest vs, yet man hath enough in himself to marre the liking of this present life. For,

The causes in our selues why we should not be in loue with life: as, 1. The remainders of corruption of nature.

1. The remainders of corruption of nature still lie like a poyson, a leprosie, a pestilence in thee: thou art vnder cure indeed but thou art not sound from thy sore, thou art *Lazarus* still. This very consideration made *Paul* wearie of his life, when he cried out, *O wretched man that I am! who shall deliuer mee from this body of death?* Rom 7. And if in this respect we be not of *Pauls* mind, it is because wee want of *Pauls* good-

Which is the more grieuous.

goodneſſe and grace. And thus corruption of nature is the more grieuous, if we conſider either the generalitie of the ſpreading the infection, or the incurableneſſe of it, or the ill effects of it.

1 Becauſe it is ſpred all ouer vs.

For the firſt, this is a leproſi that ſpreads all ouer. There is no ſound part in vs, our minde, our memories, our wills and affections: yea our very conſciences are ſtill impure within vs. There is no good nature in vs in any one faculty of our ſoule, but there is a miſerable mixture of vile infection.

2 Becauſe in vs vncurable.

Secondly, this is the worſe, becauſe this is incurable. There lieth vpon vs a very neceſſitie of ſinning, wee cannot but offend. Of the fleſh it is well ſaid, I cannot either liue with thee, nor without thee. The fleſh is an inſeparable ill companion of our liues, wee can go no whither to auoide it, &c.

Thirdly,

Thirdly, if wee consider but some of the effects of this corruption in vs: as

3.

4. Effects of corruption of nature in vs.

1. Ciuil warre. This ciuill warre it causeth in our soules; there is no businesse can bee dispatched, that concernes our happinesse, without a mutiny in our owne hearts. The flesh is a domesticall Rebel, that daily lusts against the Spirit, as the Spirit hath reason to lust against the flesh, Galatians 5.17.

1. Ciuil war within vs.

2. Insufficiencie for our calling

2. Secondly, the insufficiency it breeds in vs for our callings. The greatest Apostle must in this respect cry out, Who is sufficient for these things? Though Gods worke be all faire worke, yet we see that euery man is extremely hurthened with the defects and mistakings, and insufficiencies which befall him in his course of life.

3. A stirring kinde of madnesse.

3. It works a perpetuall madnesse in the heart of a man, in some respects worse then that of

some lunatickes: For they are mad at some times of the yeere, onely, or chiefly; but man is seldome, or neuer free from this inward madnes of heart. *Salomon* saith, *The heart of the sonnes of men is full of euill, and madnesse is in their hearts while they liue, and after that, they goe to the dead.* Now this madnesse appeares in this, that men can neuer bring their hearts to a settled contentment in the things they enioy, but death coms in vpon them, before they know how to improue the ioy of their hearts in the blessings they enioy, whether temporall or spirituall. This vile corruption of nature diffuseth gall into all that a man possesseth; so as it marreth the taste of euery thing.

4. Swarms of euill thoughts and actions

4. It fils our hearts and liues with innumerable euils; it ingenders, and breeds infinitely swarmes of euill thoughts, and desires, and abundance of sinnes in

in mens liues and conuersations, so as godly *Dauid* cries out; *Innumerable euils haue compassed me about, and I am not able to looke vp.* They were more then the haires of his head, therefore his heart failed him, *Psal.* 40. 12.

5. It is continualy madnes, to betray vs to Satan and the world, in all the occasions of our life.

6. It will play the Tyrant, if it get any head: and leade vs captiue, and giue wretched lawes to the members: yea, euery sinne, which is the brat bred of this corruption, is like a fury to fright and amaze vs: there is a very race of diuels bred in vs, when Satan and the flesh ingender together in vs.

2. In respect of the remainders of the punishment of sinne.

2. And as wee are thus miserable in respect of the remainders of corruption, so are we in respect of the remainders of the punishment of sinne vpon our spirits: Our hearts were neuer fully free since the first transgrsion, our

minds are yet full of darkeneſſe; that euē godly men do ſeriouſly cry out, They are but as beaſts; they haue not the vnderſtanding of men in them: And in many paſſages of life they carrie themſelues like beaſts, Pſalme 32. 9. Eccleſ. 3. 18. The ioyes of Gods preſence are for the greateſt part kept from vs: our conſciences are ſtill but in a kind of priſon: when they goe to the ſeat of iudgement to giue ſentence in any cauſe, they come forth with fetters on their legs, as priſoners themſelues; beſides the many perſonall ſcourges light vpon our ſoules in this life.

3. If wee reſpect the condition of our bodies.

3. Laſtly, the very condition of our bodies ſhould not bee ouerpleaſing to vs: our deformities, and infirmities, & the dangers of further diſeaſes, ſhould tire vs out, and make vs account it no louely thing to *be preſent in the body, while wee are abſent from the Lord.* And thus of the miſe-

ries

ries of our liues alſo. Now it remaines that I ſhould proceed to the ſecond ſort of contemplations, that is, thoſe that *are remoouals*: namely, ſuch meditations, as take off the obiections, which are in the hearts of men.

Chap. XII.

Comforts againſt the paine of Death.

THere are in the minds of all men certaine *Obiections*, which if they could be remoued, this feare of Death would bee ſtocked vp by the very rootes. I will inſtance in ſome of the chiefe of them, and ſet downe the anſwers to them.

Ob. 1. Some men ſay, they ſhould not be afraid of death, conſidering the gaine of it, and the happineſſe after death, but that they are afraide of the *paine* of dying:

It, is the difficulty of the passage troubles them.

Sal. For answer hereunto, diuers things would be considered of, to shew men the folly of this feare.

Three reasons to shew the folly of men, in pretending the feare of the paine of death.

First, thou likest not death, because of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it: And shall death doe so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the Cure?

Secondly, there is difficulty in getting into an Hauen. Hadst thou rather bee in the tempest still, then put into the hauen?

Thirdly, thou likest not death, thou sayest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men obiect not at the paines of life, which they endure without death. There is almost no man, but he hath endured worse paines

paines in life, then he can endure in death, and yet we are content to loue life still: Yea, such is our folly, that whereas in some pains of life we call for death to come to our succours; yet when wee are well againe, we loue life, and loath death.

Fourthly, we are are manifestly mistaken concerning death; for the last gaspe is not death. To liue, is to dye; for how much wee liue, so much we die: euery step of life, is a step of death. He that hath liued halfe his dayes, is dead the halfe of himselfe. Death gets first our infancie, then our youth, and so forwards: All that thou hast liued, is dead. 4.

Fifthly, it is further euident, that in death there is no paine; it is our life that goeth out, with paine. Wee deale herein, as if a man, after sickneſſe, should accuse his health of the last paines. What is it to be dead? but not to be in the world. And it is any 5.

paine to bee out of the world? Were wee in any paine before we were borne? Why then accuse we death, for the paines our life giues vs at the parting? Is not sleepe a remembrance of death?

Sixthly, if our comming into the world be with teares; is it any wonder, if our going out be so too?

Seuenthly: besides, it is euident that wee make the passage more difficult, by bringing vnto death a troubled and irresolute minde: It is long of our selues there is terrour in parting.

Eightly, consider yet more, the humours of the most men. Men will suffer infinite paines for a small liuing, or preferment here in this world: yea we see, souldiers for a small price will put themselues into vnspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of aduantage to themselues. Will men kill themselues for things of no value; and yet be afraid of a little paine to be endured, when such a glorious estate is immediately to be enioyed in heauen?

Ninthly, let not man pretend the paines of death; that is but a figge-leafe to couer their little faith: For they will languish of the Gout, or Stone, a long time, rather then die one sweet death with easiest conditions possible. 9.

Tenthly, if none of these will perswade, yet attend, I wil shew thee a mystery: Feare not the paines of death: for first, death is terrible, when it is inflicted by *the Law*, but it is easie, when it is inflicted *by the Gospel*: the *Curse* is taken off from thee; thou art not vnder the Law, but vnder Grace: And besides, for this cause did Christ die a terrible and a cursed death, that euery death 10. 1. 2.

might be blessed to vs. And further; God, that hath greatly loued thee in life, will not neglect thee in death: *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terror of death, but this Text of the Apostle? *Thanks be to God, that hath giuen vs victory through Iesus Christ.* Hee hath pulled the sting out of Death: *O Death, where is thy sting? 1 Cor. 15.55.*

3. Lastly, thou hast the Spirit of Christ in thee, which wil succour and strengthen, & ease thee, and abide with thee all the time of the combate. Why should wee doubt of it, but that the godly dye more easily then the wicked? Neither may we guesse at their paine, but the pangs vpon the body: for the body may bee in grieuous pangs, when the man feeles nothing, and the soule is at sweete ease, in preparing it selfe to come immediately to the sight of God.

CHAP.

Chap. XIII.

Comfort against the losse of the body in death.

OH! but in death a man is destroyed, hee loseth his body, and it must bee rotted in the earth. *Ob.2.*

Sol.1. It hath bin shewed before, that *the separation of the soule from God*, is properly Death; but the *separation of the soule from the body*, is but the *shadow of Death:* and we haue no reason to be afraid of a shadow. 1.

2. The body is not the man: the man remaines still, though hee be without the body. *Abraham*, *Isaac*, and *Iacob*, are proued to be liuing still, by our Sauiour Christ, though their bodies were consumed in the earth; and God was their *God* still. It is true, Death seizeth on thy body; but a Christian, at the most, suffers 2.

but

but *aliquid mortis*, a little of death.

Death is like a *Serpent*; the Serpent must eate dust, now death therefore can feed vpon no more but our dust, which is the body, it cannot touch the soule: whereas wicked men suffer the whole power of death, because it seizeth both vpon body and soule too; and in their case onely it is true, that death destroyes a man.

3. 3. Grant, that we lose the body in death, yet that ought not to be terrible; for what the body is, it hath beene before shewed: It is but *a Prison* to the Soule, an *old rotten House*, or a *ragged Garment*; it is but as the Barke of a Tree, or the Shell, or such like; now what great losse can there be in any of these?

4. 4. This separation is but *for a time* neither; we doe not for euer lose the body, we shall haue our bodies againe, they are kept safe for vs till the day of Christ. Our graues

graues are Gods Chests, and he makes a precious account of the bodies of his Saints, they shall be *raised vp againe at the last day.* God will giue a *charge to the earth to bring forth her dead*, and make a true account to him, *Reuel.* 20. And God hath giuen the assurance of this, not onely in his Word, by promising it, but in his Sonne, *whom hee hath raised from the dead.* If any say, What is that to vs, that Christs body is raised? I answer, it is a full assurance of the safety, and of the resurrection of our bodies: for Christ is our Head. Now cast a man into a Riuer, though all the body be vnder water, yet the man is safe, if the head be aboue water; for the head will bring out all the body after it. So it is in the body of Christ: though all we sinke in the riuer of death, yet our Head is risen, and is aboue water, and therefore the whole body is safe.

5. It

5. It should yet more satisfie vs, if we throughly consider, that we shall haue our bodies againe much better then now they are. Those *vile bodies* we lay downe in death, shall be restored againe vnto vs *glorious bodies*, like the body of Christ now glorified, *Philippians* 3.21. And therefore death loseth, by taking away our bodies; we haue a great victory ouer death: The graue is but a furnace to refine them, they shall come out againe *immortall and incorruptible*.

5.

CHAP. XIIII.

The desire of long life confuted.

*Ob.*3. OH! but if I might liue long, I would desire no more: If I might not dye till I were fiftie or threescore yeeres old, I should bee contented to dye then.

Sol.

Sol. There are many things may shew the vanity and folly of men, in this desire of long life: For,

Nine arguments to shew the vanity of men in desiring to liue long.

1. If thou art willing to die at any time, why not now? Death will be the same to thee then, it is now.

2. Is any man angry and grieued when hee is at the Sea in a Tempest, because hee shall be so quickly carried into the Hauen? Is he displeased with the Wind, that will soone set him safe in the Harbour? If thou beleeue that death will end all thy miseries, why art thou carefull to deferre the time? 2.

3. Till thy debt be paid, time will not ease thee, thy care will continue; and therfore thou wert as good pay at the first, if thou be sure it must be paid at all. 3.

4. In this world there is neither young nor old. When thou hast liued to that age thou desirest, thy time past will be as nothing. 4.

thing. Thou wilt ſtill expect that which is to come; thou wilt bee as ready to demand longer reſpit then, as now.

5. 5. What wouldſt thou tarry here ſo long for? There will be *nothing new*, but what thou haſt taſted; and often drinking, will not quench thy thirſt: thou haſt an incurable dropſie in thy hart, and theſe earthly things haue no ability to fill thy heart with good, or ſatisfie thee.

6. 6. Wouldſt thou not iudge him a fot, that mournes becauſe he was not aliue an hundred yeeres agoe? And thou art no better: thou mourneſt, becauſe thou canſt not liue an hundred yeeres hence.

7. 7. Thou haſt no power of the morrow, to make it happy to thee. If thou die young, thou art like one that hath loſt a Die, with which he might as well haue loſt as wonne.

8. Conſider the proportion of time

time thou desirest to thy selfe, reckon what will bee spent in sleepe, care, disgrace, sickenesse, trouble, wearinesse, emptinesse, feare; and vnto all this adde sinne: and then thinke, how smal a portion is left of this time, and how small good it will doe thee. What can that aduantage thee with such mixtures of euill? It is certaine, to liue long, is but to be long troubled; and to die quickly, is quickly to be at rest.

9. Lastly, if there were nothing else to be said, yet this may suffice, that there is no comparison betweene *time* and *eternity*. What is that space of time to eternity? If thou *loue life*, why doest thou not *loue eternall life?* as was said before.

CHAP.

Chap. XV.

Of them that would liue to doe good.

Ob. 4. BVt I would liue long to doe good, and to doe God seruice, and to benefit others by mine example.

Six reasons against their pretence, that would liue long to do good, as they say.

Sol. First, search thine owne heart: it may be, this pretence of doing good to others, is pleaded onely, because thou wouldest further thine owne good. Thou wouldst not seeke the publike, but to finde thine owne particular.

2. 2. God that set thee to do his worke, knowes how long it is fit for thee to be at the same; hee knowes how to make vse of the labors of his workmen: He will not call thee from thy work, till it bee prouided to dispatch his businesse without thee.

3. 3. It may be, if thou be long at

at thy worke, thou wouldst marre all; thy last workes would not bee so good as thy first: it is best to giue ouer, while thou doest well, &c.

4. If God will pay thee as much for halfe a day as for the whole, art thou not so much the more to praise him?

5. It is true, that the best comfort of our life here, is a religious conuersation: but thy Religion is not hindered by going to heauen, but perfected. There is no comparison betweene thy goodnesse on earth, and that in heauen. For though thou mayest doe much good here; yet it is certaine, thou doest much euill heere too.

6. Whereas thou perswadest thy selfe, that by example thou maiest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one be healed. It is but to tempt God, to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If diuers fresh waters fal into the sea, what doth that to take away the saltnesse of the sea? No more can two or three *Lots* reforme a world of Sodomites.

CHAP. XVI.

Why men may not make away themselues to be rid of the miseries of life.

Ob. 5. *Ob. 5.* BVt then it seemes by this, that it were a mans best course to take away life, seeing so much euill is in life, and so much good to bee had in death.

1. *Sol.* 1. I thinke, the most of vs may bee trusted of that danger. For though the soule aspire to the

the good to come, yet the body tends vnto the earth, and like an heauie clog weighs men downewards.

2. That is not the course; we must cast the world out of our hearts, not cast our selues out of the world. It is both *vnseemely* and extremely *vnlawfull*. It is *vnseemely*: for it is true, we ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battell. Thou art Gods souldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. When Christ the great Captaine sounds a retrait; then it is honorable for thee to giue place. Besides, thou art Gods tenant, and doest hold thy selfe as a tenant at will: the Landlord may take it from thee, but thou canst not without disgrace surrender at thy pleasure; and it is extreme slothfulnesse to hate life, onely for

2. Against selfe-murder.

for the toyles that are in it. Secondly, and as it is vnseemely, so it is *vnlawfull*, yea *damnable*. It is *vnlawfull*: for the souldier that runnes away from his Captaine, offends highly; so doth the Christian that makes away himselfe: and therefore the commandement is not onely, *Thou shalt not kill other men*, but generally, *Thou shalt not kill*, meaning neither thy selfe, nor other men. Besides, wee haue no example in Scripture of any that did so, but such as were notorious wicked men, as *Saul*, *Achitophel*, *Iudas*, and the like. Yea, it is *damnable*: for hee that leaueth his worke before God calls him, loseth it, and besides incurres eternall death. As the souldier that runneth away, dyeth for it, when he is taken: so the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, *being himselfe*.

CHAP.

Chap. XVII.

Why we should not bee troubled to part with our friends.

Might some other say, I could more willingly dye, but mee thinkes it is grieuous vnto mee to part with friends and acquaintance; I cannot willingly goe from my kindred and my familiars; life is sweete in respect of their presence and loue and societie. *Ob.* 6

Sol. It is true, that vnto some mindes this is the greatest contentment of life of any thing; but yet many things must bee considered: For,

First, amongst an 100. men, scarce one can by good reason pleade that, I meane, cannot say that hee hath so much as one found friend in the whole world, worthy to be reckoned, as the stay 4. 6. Reasons about parting with our friends in death.

ſtay of his life.

Secondly, thoſe that can plead felicitie in their friends, yet what is it? one pleaſing dreame hath more in it, then a moneths contentment which can bee reaped from thy friends. Alas, it is not the thouſandth part of thy life, which is ſatisfied with delight from them.

3. Thou ſeeſt thy friends drop away from thee from day to day; for either they dye, or they are ſo farre removed from thee, that they are as it were dead to thee; and ſith they are gone, who would not long to go after them?

4. The friends that are left, are not ſure to thee: men are *mutable* as well as *mortall*; they may turne to be thy foes, that now are deareſt vnto thee: or if they fall not into tearmes of flat enmitie, they may grow full and weary of thee, and ſo careleſſe of thee.

5. If

5. If none of these would satisfie thee; yet what are thy friends on earth, to thy friends thou shalt finde in heauen? This is an answer beyond all exception. 5.

6. Lastly, by death thou doest not lose thy friends neither, for thou shalt finde them, and enioy them in another world to all eternity; and therefore thou hast no reason for thy friends sake to be loth to dye. 6.

7. But might some one say: All my griefe is to part with my wife and children, and to leaue them, especially in an vnsettled estate. *Ob.* 7.

1. Hast thou forgotten the consolation that saith, *God will bee a father to the fatherlesse, and a Iudge*, and a Protector *of the widowes cause?* Hee will releeue both the fatherlesse and the widow, as many Scriptures doe assure vs, *Psal.* 146. 9. and 68. 6. *Prou.* 15. 25. *Sol.* 1.

2. Thou leaueſt them but for a time; God wil reſtore them to thee againe in a better world.

3. Thou gaineſt the preſence of God, and his eternall coniunction, who will be more to thee, then many thouſand wiues, or children could be. He can be hurt by the loſſe of no company, that findeth God in Heauen.

CHAP. XVIII.

Why we ſhould not be ſorry to leaue the pleaſures of life.

Ob. 8. BVt might ſome other ſay: My heart is ſorely vexed, becauſe in death I muſt part with the pleaſures of life?

Sol. Fiue arguments againſt the pleaſures of life. There are many things might quiet mens mindes in reſpect of this obiection: For thy pleaſures are either ſinfull pleaſures, or lawfull pleaſures: if they bee *ſinfull*, thou ſheweſt thy hatred of

of God by louing them, and heapeſt vp wrath vpon thine owne ſoule, by liuing in them. But ſay, thy pleaſures be *lawfull* in themſelues: yet conſider,

First, that the paines of thy life are, and will be greater both for number and continuance, then thy pleaſures can be. No pleaſure at once, euer laſted ſo long as the fit of an Ague. 1.

2. Thou forgetteſt, what end they may haue: For thy pleaſures may goe out with gall. For either ſhame, or loſſe, or euill ſickneſſe may fall vpon thee: or if not, yet thine owne heart will loath them; as they are *vanity*, ſo they will proue *vexation of ſpirit:* Thou will bee extremely tyred with them. 2.

3. Thou art far from giuing thy life for Chriſt, that wilt not forgoe the ſuperfluity of life for him. 3.

4. That in thy delights thou ſheweſt the greateſt weakeneſſe; 4.

so as thou maist say of *Laughter*, *Thou art mad, Eccles. 2. 2.*

5. That death doth not spoile thee of pleasures: for it bringeth thee to the *pleasures that are at Gods right hand for euermore, Psa. 16. vlt.*

CHAP. XIX.

Why wee should not be loth to leaue the honours of the world.

Ob. 9. 9. IF any other obiect the lothnesse to leaue his honours, or high place in the world: I may answer diuers things.

Sol. 1. Fiue obseruations about the honours of this world.

1. Why shouldest thou bee so in loue with the honours of this world, if thou but consider how small the preferment is, or can be? the whole earth is, but as the full point and center, in comparison with the circumference of

of the whole world beſides.

1. Now in true iudgement, it is almoſt impoſſible to diſcern, how a man ſhould riſe higher in a Center. If thou hadſt all the earth, thou wert no more exalted, then to the poſſeſſion of a full point; a little ſpot in compariſon: & therfore how extremely vaine is thy nature, to be affected with the poſſeſſion of leſſe then the thouſand thouſandth part of a little ſpot, or point? 1.

2. Conſider ſeriouſly the thraldome, which thy preferment brings thee vnto: Thou canſt not liue free, but ſtill thou art fettered with the cares, and feares, and griefes that attend thy greatneſſe. There is little difference betweene thee and a priſoner, ſaue that the priſoner hath his *fetters of Iron*, and thine are of *Gold*; and that his fetters binde his *body*, and thine thy *minde:* He weares his fetters on his *legs*, and thou thine on thine 2.

head; and in this thou art one way leſſe contented then ſome priſoners: for they can ſing for ioy of heart, when thou art deiected with the cares and griefes of thy minde: If thou hadſt a *Crowne*, it were but a *Crowne of thornes*, in reſpect of the cares it would put thee to, &c.

3. 3. Say thou ſhouldſt get neuer ſo high, thou canſt not protect thy ſelfe from the miſeries of thy condition, nor preſerue thy ſelfe in any certainty from the loſſe of all thou enioyeſt. If thou wert as high as the top of the *Alpes*, thou canſt not get ſuch a place, but the clouds, winds, ſtormes, and terrible lightnings may find thee out, ſo as thou wouldeſt account the lower ground to bee the ſafer place. Thou ſtandeſt as a man on the top of a pinacle, thou canſt not know, how ſoone thou maieſt tumble downe, and that fearefully.

4. If

4. If thou ſhouldeſt be ſure to enioy the greatneſſe of place in the world, yet thou art not ſure to preſerue thine honour; for either it may bee blemiſhed with vniuſt aſperſions, or elſe ſome fault of thine owne may marre all thy prayſes? *For as a dead Flye may marre a whole Boxe of Oyntment, ſo may one ſinne thy glory, Eccl.*10.1. 4.

5. Thou loſeſt no honour by dying: for there are *Crownes of Glory* in Heauen, ſuch as ſhall *neuer wither*, nor bee *corrupted*; ſuch as can neuer bee held with care or enuy, nor loſt with infamie. 5.

Chap. XX.

Why it should not trouble vs to part with riches.

Ob. 10. 10. If thou bee infected with the loue of riches and that thou art loth to dye, because thou wouldest not be taken from thy estate and outward possessions; then attend vnto these considerations.

Sol. 1. 1. Thou camest *naked into the world*; and why should it grieue thee to *goe naked out of the world?*

Seuen motiues to leaue the loue of riches.

2. 2. Thou art but a Steward of what thou possessest: and therefore why should it grieue thee to leaue, what thou hast employed, to the disposing of thy master?

3. 3. Thou hast tried by experience, & found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadst all the pearls of

of the East, and wert master of all the mines of the West, yet will not thy heart bee filled with good: by heaping vp of riches, thou dost but heape vp vnquietnesse.

4. *Riches haue wings*: thou maist liue to lose all, by fire, or water, or theeues, or suretiship, or iniustice, or vnthrifty children, or the like. 4.

5. They are *riches of iniquitie*. There is a snare in riches, & nets in possessions; thy gold and siluer is limed vp, or poysoned. It is wonderfull hard, and in respect of men, impossible for thee to be a rich man, but thou wilt be a sinfull man, especially if thy heart be growne to loue money, and haste to be rich. 5.

6. Thou must leaue them once, & therefore why not now? Thou canst not enioy them euer, and therefore why shouldest thou trouble thy heart about them? 6

7. By death thou makest ex- 7

change of them for *better riches*, and shalt be possessed of a more *enduring substance:* Thou shalt enioy the *vnsearchable riches of Christ*: thou canst neuer be fully rich, till thou get to heauen.

Ob. 11. Might some one say: I should not feare death, were it not that I know not what kinde of death I shall dye: I may dye suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol. 1. 1. Sith wee must dye, it is the lesser matter what kind of death wee dye: wee should not so much looke how wee dye, as whither wee shall goe when we are dead.

2. 2. Christ dyed a cursed desth, that so euery death might bee blessed to vs: For hee that liues holily, cannot dye miserably. Hee is *blessed that dyeth in the Lord*, what kind of death soeuer it be.

CHAP.

Chap. XXI.

Shewing the cure of this feare of death by practice.

HItherto of the way of curing this feeare of death by meditation. It remaines now, that I proceed to shew how the cure is to be finished & perfected by practice; for there are diuers things to be heeded by vs in our daily conuersation, which serue exceedingly for the extinguishing of this feare, without which the cure will hardly euer bee soundly wrought for continuance.

7. Things that cure the feare of death in practice.

The first thing we must frame our liues to, for this purpose, is the contempt of the VVorld: wee must striue earnestly with our owne hearts, to forgoe the loue of worldly things. It is an easie thing to be willing to dye, when our hearts are cleansed of

1. The contempt of the Word.

of the loue of this world. Wee must leaue the world before the world leaue vs, and learne that lesson heartily, *To vse the world as if wee vsed it not.* Neither ought this to seeme too hard a precept: for *they that striue for masterie, abstaine from all things, when it is but to obtaine a corruptible crowne;* how much more should we be willing to deny the delights of this world, and striue with our natures herein, seeing it is *to obtaine an incorruptible crowne?* 1. Cor. 9 24, 25.

How the contempt of the world may bee wrought in vs.

VVe must learne of *Moses*, who brought himselfe to it willingly, *to forsake the pleasures of Egypt, and to choose rather to suffer affliction with Gods people, then to be called the sonne of* Pharaohs *daughter*, Heb. 11. 26.

And to this end, we should first restraine all needlesse cares, and businesse of this world, and *study so to be quiet, as to meddle with our owne busines*, and to abridge them into

into as narrow a ſcantling as our callings will permit. Secondly, we ſhould auoid, as much as may be, the ſocietie with the fauorites and minions of the World: I meane ſuch perſons, as admire nothing but worldly things, and know no other happineſſe then in this life; that ſpeake onely of this World, and commend nothing, but what tends to the praiſe of worldly things, and ſo to the enticing of our hearts after the World: And withall, wee ſhould ſort our ſelues with ſuch Chriſtians, as practiſe this contempt of the World, as well as praiſe it, and can by their diſcourſe make vs more in loue with heauen. Thirdly, we ſhould daily obſerue, to what things in the world our hearts muſt run, and ſtriue with God by prayer to get downe the too much liking and deſire after thoſe things. Fourthly, we ſhould daily be pondering on theſe meditations, that ſhew

vs

vs the vanitie of the world, and the vileneſſe of the things thereof. Thus of the firſt medicine.

2. The mortification of beloued ſins.

Secondly, we muſt in our practice ſoundly mortifie our beloued ſins: our ſins muſt dye before we dye, or elſe it will not be well with vs. The *ſting of death is ſin*, and when we haue pull'd out the *ſting*, we need not feare to entertaine the *Serpent* into our boſome. It is the loue of ſome ſin, and delight in it, that makes a man afraid to dye; or it is the remembrance of ſome foule euill paſt, which accuſeth the hearts of men: and therefore men muſt make ſure their repentance, and iudge themſelues for their ſins, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they haue attained to this rule; I anſwer, When they haue ſo long confeſſed their ſinnes in ſecret to God, that now they can truely ſay, there is no ſinne they know

How wee may know when ſin is mortified.

know by themſelues, but they are as deſirous to haue God giue them ſtrength to leaue it, as they would haue God to ſhew them grace to forgiue it. Hee hath ſoundly repented of all ſin, that deſires from his heart to liue in no ſin. And vnto this rule, I muſt adde the care of an vpright and vnrebukeable conuerſation. It is a maruellous encouragement to dye with peace, when a man can liue without offence, and can iuſtly plead his integrity of conuerſation; as *Samuel* did, 1 *Sam.* 12.3. and *Paul*, *Acts* 20.26,27. and 2 *Cor.* 1.12.

3. Aſſurance

Thirdly, *Aſſurance* is an admirable medicine to kill this feare: And to ſpeake diſtinctly, wee ſhould get the aſſurance firſt of Gods fauour, and our owne calling and election; for *hereby an entrance will bee miniſtred into the Heauenly Kingdome*: And therefore haue I handled this doctrine of the Chriſtians aſſurance, before

fore I meddled with this point of the Feare of Death. *Simeon* can dye willingly, when *his eyes haue ſeene the ſaluation.* Feare of death is alwayes ioyned with a weake faith; and the full aſſurance of faith, doth maruellouſly eſtabliſh the heart againſt theſe feares, and breeds a certaine deſire of the comming of Chriſt. *Paul* can be *confident*, when he is able to ſay, *I know whom I haue beleeued, and that hee, is able to keepe that which I haue committed to him*, 2. Tim. 12.

Beſides, wee ſhould labour to get a particular knowledge and aſſurance of our happineſſe in death, and of our ſaluation: Wee would ſtudy to this end, the Arguments that ſhew our felicitie in death. And to this purpoſe, it is of excellent vſe to receiue the Sacrament often: For Chriſt by his Will, bequeathed heauen to vs, *Ioh.* 17. and by the death of the Teſtator, this Will is of force,

force, and is further daily ſealed vnto vs, as internally by the Spirit, ſo externally by the Sacraments.

Now if wee get our Charter ſealed and confirmed to vs, how can we be afraid of the time of poſſeſſion? He is feareleſſe of death, that can ſay with the Apoſtle, *Whether I liue or dye, I am the Lords, Rom.* 14.8.

4 The ſetting of our houſes in order.

4. That charge giuen to *Hezekiah*, concerning the *ſetting of his houſe in order*, *Eſay* 38. is of ſingular vſe for this cure. Men ſhould with ſound aduice ſettle their outward eſtates, and diſpoſe of their worldly affaires, and according to their meanes prouide for their wife and children. A great part of the feare and trouble of mens hearts is ouer, when their Wills are diſcreetly made: but men are loth to dye, ſo long as their outward eſtates are vnſettled and vndiſpoſed. It is a moſt prepoſterous courſe

course for men to leaue the making of their Wils to their sicknesse: for besides their disabilities of memory, or vnderstanding, which may befall them, the trouble of it breedes vnrest to their mindes; and besides, they liue all the time in neglect of their duty of preparation for death.

5 To make friendswith riches.

5. Wee may much helpe our selues, by *making vs friends with the riches of iniquity*: we should learne that of the *vniust Steward*, as our Sauiour Christ sheweth. Since wee shall be *put out of the Stewardship*, we should so dispose of them while wee haue them, that when wee dye, *they may receiue vs into euerlasting habitations*, Luk. 16. An vnprofitable life is attended with a seruile feare of death.

6. A frequent meditation of death.

6. It would master this feare, but to force our selues to a frequent meditation of death. To learne to *dye daily*, will lessen, yea,

yea, remooue the feare of dying. Oh this *remembring of our latter end*, and learning to *number our daies*, is an admirable rule of practice. It is the forgetfulneſſe of death, that makes life ſinfull, and death terrible, *Deu.* 32. 29. *Pſa.* 90. 12. And wee ſhould begin this exerciſe of meditation betimes; *Remember thy Creator in the dayes of thy youth*, *Eccleſ.* 12. 1. This is that is called for, when our Sauiour Chriſt requires vs, and all men, ſo to *watch*: and herein lay the praiſe of the *fiue wiſe Virgins*, *Matth.* 25. 3. Thus *Iob* will *waite till the time of his change come*, *Iob* 14. 14. And of purpoſe hath the Lord left the laſt day vncertaine, that we might euery day prepare. It were an admirable method, if we could make euery day a life to begin and end, as the day begins and ends.

7. Laſtly, becauſe yet we may find this feare cumberſome, and our

7. Heartie prayer for this thing.

our natures extremely deceitful; there is one thing left, which can neuer faile to preuaile, as farre as it is fit for vs; and that is hearty prayer to God for this very thing. Thus *Dauid* prayes, *Psal.*39.4. and *Moses*, *Psal.*90. 12. and *Simeon*, *Luke* 2.19. And in as much as *Christ dyed for this end, to deliuer vs from this feare*, wee may sue out the priuiledge, and by prayer striue with God to get it framed in vs. It is a suite God will not deny them that aske in the name of Christ, because it is a thing that Christ especially aimed at in his owne death.

To conclude then; wee haue prooued, that it is possible to be had, and most vncomely to want it; and likewise the way hath beene shewed how both by meditation and practice, this Cure may be effected. If then it be not wrought in any of vs, we may here finde out the cause in our selues:

ſelues. For if wee would hereby be ſoundly aduiſed and ruled, we might attaine to it all the dayes of our life, to ſing with the Saints, that triumphant Song mentioned both in the Old and New Teſtament: *Oh death, where is thy ſting? O hell, where is thy victory? ſo as we are now the conquerors through him that loued vs, and gaue himſelfe to death for vs,* euen Ieſus Chriſt the righteous; to whom with the Father and the holy Ghoſt, bee all praiſe in the Churches, throughout all ages for euer.

AMEN.

FINIS.